

LYND WARD (American, contemporary)
"The earth is the Lord's and the fullness thereof"
(Illustration from *Bible Readings for Boys and Girls*)

October 1959

THIS YEAR WHEN YOUR CHURCH STUDIES

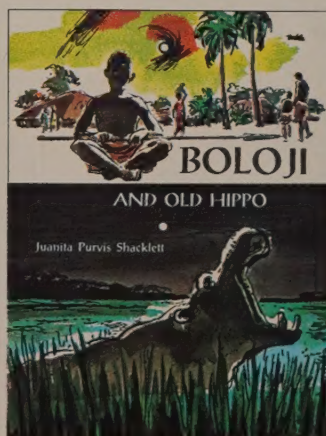
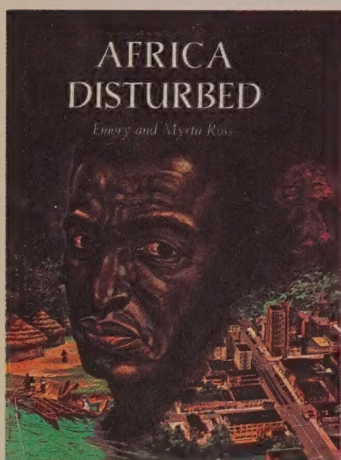
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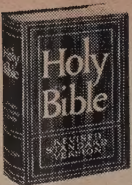
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In honor of the publication of *Bible Readings for Boys and Girls* selected from the Revised Standard Version Bible, the *Journal* this month includes a group of articles on the Bible, which will be of interest to all teachers. See pages 16-20, 25-28.

INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION

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Illustration by *Lynd Ward*, from *Bible Readings for Boys and Girls*, by special arrangement with Thomas Nelson & Sons, Publishers

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Vol. 36, No. 2 **October 1959**

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues are given in the Educational Index of your public library.

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Editorials



A look at two new states...

SHORTLY after Congress voted to receive Alaska and Hawaii as states, we received this letter from a lad in Cincinnati:

"Dear Sir:

"I have enjoyed learning about the National and World Council of Churches in the attractive and new 'Everywhere' book...

"My brother, Larry, earned his God and Country Award, and I could hardly wait until I was old enough to start. My sister, Cheri, is one of the first girls in Ohio to work on her God and Community, and I guess we will be the first sister and brother to get the awards together in Ohio. . . .

"Since Alaska and Hawaii have become states, I thought your old design for the National Council of Churches should be changed. I have always been interested in art, and my mother and minister think I should send you my idea for a new National Council of Churches design. . . .

"Yours truly, Neil Daniels."

We are pleased to recognize such a promising young churchman (see his design at top) and the role that Scout organizations are playing in the nurture of this boy and his sister. It is also encouraging that Neil Daniels has a sense of belonging to the National Council and is making such a fine beginning in expressing responsible concern.

All of which brings us to a somewhat tardy but no less warm welcome to Alaska and Hawaii.

The National Council in recent years has sustained a close interest in the churches of Hawaii through the Honolulu Council of Churches. For 139 years Christian work has flourished on the Islands, so that now one out of every three of Hawaii's 640,000 people is a Christian. The educational work of the churches is relatively advanced, and the *Journal's* circulation there has increased steadily.

The great distances in Alaska have meant that even in rapidly growing cities church life often is isolated. Although the Russian Orthodox Church began work there in 1794, the more recent missionary support of Lutherans, Episcopalians, Presbyterians, Baptists, and Methodists, undergirds the Alaskan churches. Twelve denominations work together in the Alaska Church Association. Fewer copies of the *Journal* go to our great northern state than to Hawaii, but for isolated Christian leaders it serves as a vital link with the mainland.

Both in Hawaii and Alaska, statehood brings a hope that is matched by courageous and creative Christian leaders. The *Journal* looks forward to closer fellowship with them.

A. L. Roberts

... From a world perspective ...

EVENTS of the next few months will give the *Journal* and its readers a unique opportunity to recognize the world-wide scope of their ministries.

This issue of the *Journal* calls attention to World-wide Communion Sunday (see second symbol at left and article on page 3). It also contains a fine article on "World Economics Affects Us," by Mrs. Mabel Martin, a churchwoman who is active in international affairs. The article is related to the theme of World Community Day, sponsored by United Church Women on November 6 (see third symbol at left). Other forthcoming events are World Order Sunday, October 18; United Nations Week, October 18 to 24; and Human Rights Day, December 10. Share-Our-Surplus Week coincides with Thanksgiving.

Churches and church schools are especially interested in these observances this year because of their involvement in a nation-wide program of education and action for peace, sponsored by the social action agencies of the various denominations. The *Journal's* contribution to this year-long emphasis will be a special issue, to appear next month, on "Christian Education and International Affairs." The fourth design at the left is based on the cover of that issue, which will give many practical suggestions for local church and church school participation in this nation-wide program.

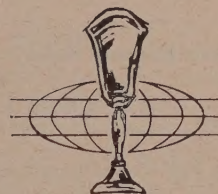
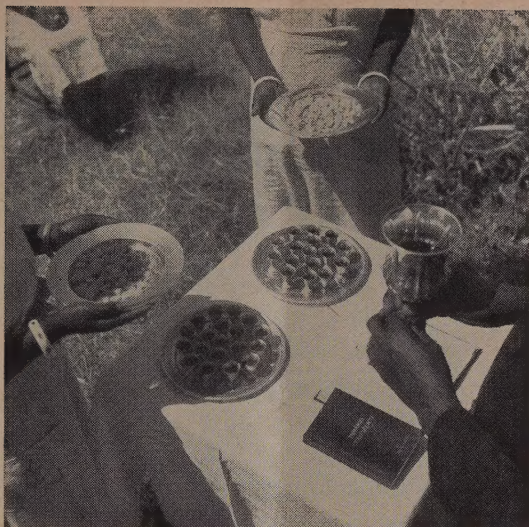
... From our new home ...

BY THE TIME this issue reaches our readers, the *Journal's* editorial and business staffs will have moved, along with the other units at the National Council of Churches, into the new Interchurch Center (see bottom picture at left). Please note the changes of address which appear in the table of contents.

The Center, which also will house offices of several denominations and a score of other related agencies, is the long-awaited fulfillment of a dream to bring under one roof many of the religious institutions of the nation. Although the nineteen-floor Interchurch Center will by no means contain the headquarters of all Protestant and Orthodox communions, it will nevertheless stand as a symbol of the growing unity of purpose and action which the churches are displaying.

The *Journal* staff looks forward to working in completely new offices. Because of generous contributions, we will have brand-new furniture to replace equipment, much of which was old and badly worn. We look forward, also, to welcoming to the Interchurch Center many *Journal* readers who may visit New York on business or pleasure.

J. Martin Bailey



THE GREATEST POWER IN THE WORLD

BY WILLIAM CHARLES WALZER

Associate General Director, Commission on Missionary Education, and
Director of Promotion, Friendship Press, National Council of Churches
Communion Service in Angola, Africa

Photograph from Berkeley Studio, the United Church of Canada

WORLD-WIDE Communion Sunday symbolizes the world-wide character of the Church. In a day of shrinking world dimensions, the Christian educator needs to take advantage of every opportunity to show that the Christian Church was one of the earliest universal fellowships and that it still binds the world together. Of the various symbols which demonstrate this unity, World-Wide Communion is one of the most effective.

Started twenty-three years ago by a small group of Presbyterian ministers in the United States, World-Wide Communion Sunday is now observed by hundreds of Protestant denominations in nearly every country on the face of the earth. Without any particular urging by world bodies, denomination after denomination and nation after nation have adopted this observance on the first Sunday in October.

World Communion Sunday, like the World Day of Prayer, begins out in the Pacific Ocean, just west of the international date line. Christians under the palm trees of Fiji and Tonga are the first to receive the symbols of Christ's life and sacrifice. Then Christians in the Philippines, Japan, Hong Kong, Indonesia, and other lands of Eastern Asia share in the sacred service. It is fitting that some of these so-called younger churches, which have grown out of the Church's mission, should be the first to observe this occasion, for it was the mission of the Church which also gave birth to the movement for world Christianity.

Follow the journey in your mind's eye, as Christians in Thailand, Burma, India, Ceylon, Pakistan, the Middle East, and Eastern Africa, worshiping in many and varied church structures, observe the Lord's Supper. Last year some of us who had attended the World Convention on Christian Education in Tokyo were talking together as we flew high over the Arabian desert. We thought of those tiny Christian groups living below, in the midst of the Muslim masses, in the area where the Lord's Supper

was first observed. What a spiritual lift it is for these Christians to know that they are not alone, but are part of a fellowship as wide as the world itself!

Europe, West Africa, Latin America, the churches of continental United States and Canada, and finally those of the fiftieth state, Hawaii, complete the universal observance of the central Christian act of worship.

No other symbolic act of Christians is so universal as the communion. Nearly every Christian group observes it. The particular forms of observance vary greatly, as do interpretations of its meaning. We bow in sorrow to think that some who call themselves Christian refuse to receive communion with certain other Christians. Yet in spite of this, the communion table remains a symbol of universal fellowship. Breaking bread together is an act of brotherliness; sharing a cup is the sharing of life.

Imagine, if you will, a table so long it reaches around the globe. Around it gather all the Christians of the world. The appearance of the guests at this table varies greatly. At one end dark complexions predominate, at another light, because of geographical differences. Yet together they constitute one great family—with internal differences to be sure, as all families have, but acknowledging one God, one Lord and Savior.

The Church does not begin and end on our own main street, nor on any other main street on our continent. It communes with its Lord in every land and in nearly every language. This is a thrilling fact that can come alive for all of us through World-Wide Communion Sunday.

A former outcast in India trembled as he took the cup at the communion service. Afterwards he explained, "I felt that I had in my hand a power greater than any the world has ever known, a power to unite men everywhere in the bonds of brotherhood; a power far greater than the nuclear bomb, which can unite men only in complete and utter destruction." Power is released when a symbol like that is used around the world.

For them— no alternative

by Helen F. SPAULDING

Director of Research in Christian Education,
Bureau of Research and Survey, National Council of Churches;
formerly Associate Executive Secretary of the United Christian Youth Movement

BACK in 1934 times were tough for young people. They didn't have to worry about atomic fall-out or guided missiles; their big problem was right at their own dining-room table: the depression. For many young people there were no jobs for themselves; and their fathers, also unemployed, could not foot the school bills. The young people of the thirties hadn't thought of calling themselves the "beat generation," but they were frequently referred to as "unwanted."

In the midst of this situation, a small group of youth leaders in the churches began to discuss the weaknesses of the church's youth program and to wonder where its most fruitful path for the future was to be found. These leaders, in the Committee on the Religious Education of Youth of the International Council of Religious Education, called a conference in Pittsburgh in March 1934, which was attended by seventy-six young people and adults.

Out of prayer and discussions, there arose a single purpose around which the various youth enterprises of the churches could be united. They did not plan to set up a new youth organization, but to use all agencies and types of work already going on, to fill them with a new spirit, and to work together to meet the issues of life. They chose as a unifying ideal "Christian Youth Building a New World." Thus was born the United Christian Youth Movement.

What happened to these young people who were leaders in the first decade of UCYM? They were the ones who presided over the national and regional conferences, who worked on

the committees developing the philosophy of cooperative youth work, who struggled to achieve genuine youth leadership of the Movement. Coming to summer camps and conferences from rural or small-town communities, they shared fellowship with other Christian youth of different denominational backgrounds and different races. They returned to those same communities with a new understanding of the nature of the Church and of the problems to which Christian youth must relate themselves—an understanding which they might otherwise never have achieved.

Where are these young people now? Hundreds of them are witnessing to their faith as teachers, businessmen, farmers, lawyers, physicians, nurses, homemakers, and workers in industry. The national staffs of the denominations are liberally sprinkled with persons who were active in UCYM, either as youth or as adult advisers of young people. Some are field workers in the churches; many have gone into the ministry or are directors of Christian education. Not surprisingly, city and state church council executives have often come from this group.

On the staff of the National Council of Churches are a number of men and women who did their first interdenominational work with the United Christian Youth Movement.

The following were officers or leaders in the UCYM as young people:
Alva Cox, Jr., Department of Audio-Visual and Broadcast Education
William Genné, Department of Family Life

Milton Heitzman, Department of Educational Evangelism

Charles Wilson, General Administration

John Wood and Andrew Young, Department of Youth Work

Other National Council staff members were active in the UCYM as denominational youth directors or editors, and as advisers of youth councils connected with local or state councils of churches.

I knew many of these young people personally. Here are a few whom I would like to introduce to you, selected as representative of a much larger group.

MILDRED NICHOLLS RANDALL was one of the most charming persons ever to preside over UCYM sessions as national chairman. "Milly" had served as youth leader, both in the Ohio Pilgrim Fellowship and in the Cuyahoga County Youth Council, so that she had a well-defined philosophy of the place and responsibility of youth in the Church. Her addresses at youth conventions all over the country, and her service on committees and in conferences, were highly effective.

While preparing to become a dietitian, Milly met Darrell Randall, who shared her interest in Christian service, especially in international affairs and interracial understanding. Together they went to South Africa under the Methodist Board. There, opposed by increasing government restrictions and prohibitions, they constantly worked to bring about better understanding between blacks and whites.

Back in the United States, Darrell is now contributing his extensive



Darrell and Mildred Randall and sons

This is the first of three articles on the past, present, and future of the United Christian Youth Movement, which is celebrating its 25th anniversary. It tells what has become of some of the youth leaders of the Movement's earlier days.



Mrs. Karefa-Smart with Dr. Visser 't Hooft and Dr. Blake at a W.C.C. meeting.

knowledge of Africa and Asia to the Department of International Affairs of the National Council of Churches. Milly teaches nutrition at Rutgers University, makes a home for her husband and three young sons, and devotes a great deal of time to her church school. She is also a board member of the Elizabeth, New Jersey, Council of Church Women.

RENA KAREFA-SMART, as RENA WEL-
LER, represented the UCYM and the African Methodist Episcopal Zion Church at the Second World Conference of Christian Youth at Oslo. This event decided her future career, for there she met John Karefa-Smart of Sierra Leone, Africa, whom she later married. John is Minister of Lands, Mines, and Labour in the Sierra Leone Government.

In addition to being the mother of three children, Rena is executive secretary of the Sierra Leone All Women's Association and study secretary for the United Christian Council. She also serves as vice-president of the World's Student Christian Federation and is a member of the Committee on Cooperation between Men and Women of the World Council of Churches. She attended both the Amsterdam and Evanston Assemblies of the World Council of Churches.

Back in 1945-46, as a student at Connecticut State Teachers' College, Rena attended many week-end and summer committees and conferences of the UCYM, of which she was both secretary and vice-president. After college, she went on to seminary, where she received M.A. and B.D. degrees.

Rena and her husband wrote *The Halting Kingdom*, a book for young people related to the mission-study emphasis on Africa for this year. She

thus continues to serve American youth while helping to promote the cause of Christ in Africa.

In the 1940's, the Cuyahoga Youth Council (Cleveland, Ohio) was notable for its deeply spiritual Monday-night prayer group, its vital interracial fellowship, and the dedicated spirit of its youth and adult leaders. Participation in these activities gave ELINOR ZIPF the inspiration, at the age of twenty-six, to enter Berea College. From there she went to the University of Kentucky for graduate study, and later volunteered for missionary service in China.

In 1947 Elinor went to Yuanling, Hunan, China, as missionary teacher in a girls' school. When missionaries were forced to leave China, she taught for a time in a Christian college in Japan; then, brought home by ill health, she taught in a Methodist school in Olive Hill, Kentucky.

This September finds her teaching in the Cleveland public school system and leading a class of teen-agers in the Eighth United Church of Christ (E and R). She also teaches in the

missionary education schools of the Women's Guild of the Evangelical and Reformed Church.

While serving as president of the Cuyahoga County Youth Council, Elinor was a delegate to the Ohio State Youth Conference and to the national UCYM meetings. Her dominant concern was (and is) interracial understanding. Perhaps her experiences in China have made her feel that Christian youth today need "really to have the kind of love that reaches out to those they would be inclined to hate."

The year UCYM was organized found OLIVIA PEARL STOKES working for the Harlem Christian Youth Council of New York, of which she later became president. This activity led her into leadership of the Christian Youth Council of the City of New York. In 1941 she was this Council's representative at the Christian Youth Council of North America at Estes Park, Colorado, where she was elected secretary of the UCYM. She was also on the national cabinet of the Youth Fellowship of the American Baptist Convention.

Meanwhile Olivia was piling up college credits. She received her M.A. degree at New York University and her Ed. D. at Columbia University, both times majoring in religious education. She says that church youth activities influenced her choice of a church vocation and made her aware of the world community in which she must play a part.

Olivia is busy these days as director of the Department of Religious Education of the Massachusetts Council of Churches. She is also active in the Old Cambridge Baptist Church and in community affairs.

Pure-bred goats for Ecuador were not on BENTON RHOADES' mind as he served as national chairman of UCYM 1943-45. But by 1959 eighty-five 4-F Clubs in Ecuador were the result of his rural improvement program among the youth of Ecuador. Pat-

(Left) Miss Elinor Zipf, teacher, formerly a missionary.

(Right) Miss Olivia Pearl Stokes of the Massachusetts Council of Churches.





Benton Rhoades, specialist in rural youth, with two Ecuador Indian club members.

turned after the 4-H Clubs of the United States, the 4-F Clubs have nearly two thousand members.

Benton and his wife Ruby went to Ecuador in 1946 as missionaries of the Church of the Brethren. They are back in the United States now, and Benton is serving as director of mission education and recruitment for the Church of the Brethren. But he is confident that his 4-F project in Ecuador, now supported by a local foundation of businessmen and other citizens, is continuing to thrive.

ROBERT B. BRUCE, now an industrial designer in partnership with his brother in Owensboro, Kentucky, has been an elder and a deacon in his church, has helped in musical events, and has served as superintendent of his church school.

Back in the thirties he was active in youth work for the Presbyterian Church in Iowa, and in 1936 was elected president of its state organization. Some four years later he arrived at Lake Geneva to attend the UCYM conference as a representative of the Presbyterian Synod of Iowa. These experiences, Robert feels, developed in him "a sense of the realities of church membership and how the church attempts to fulfill its mission

in our society. Such youth activity helps develop a person at a time when his impressions mean most. It helps to make the individual an active rather than a passive member."

FOR ALFRED W. ELLIS, "Christian vocation" turned out to be managing a livestock and grain farm in Ohio, in addition to holding about every possible lay church responsibility: teacher of youth, member of Christian education commission, lay delegate to Ohio Annual Conference of the Methodist Church, member of the Con-

ference Board of Evangelism, and member of the executive committee of church camp grounds. He also works with the YMCA. He and his wife, Helen, have three daughters and one son.

As a teen-ager, Alfred was active in Christian Endeavor, the youth organization in the Methodist Protestant Church at that time. At his denominational camp, he became acquainted with Roy Burkhart, and in 1934 was appointed delegate to the Christian Youth Council of North America at Lake Geneva. It was this group which laid the groundwork for the UCYM. Here is Alfred's evaluation of that experience: "I was a student, and getting together with youths from all over the continent broadened my outlook on life. This experience proved how possible it was to bring together people of many backgrounds and experiences, and to arrive at common goals for a better way of life."

Almost as soon as she graduated from UCYM work, JANICE BENNETT became an active adult leader in interdenominational youth activities. Her current job title is educational secretary for the Middle Atlantic Conference of Congregational Churches. Her blue Nash Rambler travels most of the roads in New Jersey and makes several trips a month to Washington, D.C.

Janice began her youth work in the Newark, New Jersey, Conference Methodist Youth Fellowship, spending much of her summers at the UCYM conference at Winnetoesaukee, New Hampshire. Later she represented the New Jersey Youth Council at national conferences of the UCYM. She started out by teaching school, serving also as adult adviser to the local youth council. Her experiences with the Youth Council, she says, "changed my life vocation to a church-centered one."



Robert D. Bruce



Mr. and Mrs. Ellis



Janice Bennett

After several years on the national UCYM staff as editor, Janice decided to do graduate work in religious education at Garrett Biblical Seminary, where she received her M.A. Before assuming her present work, she served as local church director in several churches, everywhere assisting interdenominational youth councils.

HARVEY LORD came to the national chairmanship of UCYM in 1945 determined that youth should have a larger part in decision making. Since young people had to cover their own travel expenses in attending national meetings, it often happened that adult leaders were in a majority when a vote was taken. Harvey made this problem his personal campaign, often to the irritation of adult advisers. By the end of his term, changes had been made in the by-laws of the UCYM, and denominations had accepted his challenge to provide more responsible youth representatives.

Harvey's early church experiences were in Little Rock, Arkansas. While in high school he was president of the Disciple youth organization. Then came college at Phillips University, and Harvey transferred his church activities to Oklahoma, where again he was elected president of the state organization. While serving as national chairman of the UCYM, Harvey was member of the American delegation to the Western Hemisphere Christian Youth Conference in Havana, Cuba, in 1946, and chairman of the American delegation to the World Christian Youth Conference in Oslo in 1947.

After college and seminary, Harvey and his wife, Mabel, went to the Philippines as short-term missionaries for the Disciples of Christ. As before, Harvey "majored" in youth work. His interest in social welfare and missions, awakened and stimulated by the UCYM, is still expressing itself in his

present position as "organizing pastor" of a new congregation, Villa Park Christian, in the western suburbs of metropolitan Chicago. He is also a member of his denomination's Home and State Missions Planning Council, and contributes to interdenominational life by serving as vice-chairman of the Department of Evangelism, Church Federation of Greater Chicago.

"Zigzag, Landour Post Office, Mussoorie, India" is the intriguing address of ERIKA SEHMEYER HARPER. Back in the thirties Erika was one of the Sunday-night faithfuls in a Staten Island Methodist Youth Fellowship. Someone told her about the UCYM conference at Winnepesaukee. After that it was Winni every summer, and in 1943 "Rikki" was elected co-president of the conference. For several summers she returned as counselor, on vacation from college. In 1947, by that time a YWCA secretary, Erika was all set to attend the World Youth Conference at Oslo when she met Ed Harper one Sunday morning in a taxi, bound for church. She didn't make the trip to Oslo; instead, she went to India as the wife of A. Edwin Harper, Junior, missionary of the Presbyterian Church U.S.A.

For the last ten years Rikki and Ed have been a busy pair—bringing up four small Harpers, all born in India; serving on the faculty of Ewing Christian College, Allahabad, India; and working for three years on the staff of the Indian Statistical Institute in Calcutta. At the Institute Ed developed an entirely new type of entrance and aptitude tests for the Christian nursing schools of India and made an outstanding contribution to psychometrics in India. For six months of each year Rikki's address is "Zigzag, Landour," where the children attend school and Rikki handles an

assortment of missionary administrative tasks. Always Rikki and Ed consider their purpose to be to help strengthen the young Church in India.

It was a big step from participating in discussions on international relations in her church youth group to her job as NBC radio correspondent covering the United Nations conference in San Francisco, but DOROTHY WITMER KINNEY made it. She feels that the ecumenical influence of the UCYM and attendance at the Amsterdam World Conference of Christian Youth crystallized her interest in international relations and led to her graduate degree in history. That, in turn, opened many doors, one of the most significant being the UN conference.

Dorothy has been on the international relations faculty at the University of Denver and producer of an international relations program for the university radio station. The Kinney family, which includes five children, has recently moved to Connecticut, where Charles Kinney is director of the graduate school of Central Connecticut State College, and Dorothy teaches history in the evening college. In addition to writing curriculum materials for the United Church of Christ, Dorothy and her husband have taught in the church school, served on the Christian education committees, and given leadership in national training conferences of their denomination.

In her younger days Dot served on the national cabinet of the Evangelical and Reformed Youth Fellowship, as editor of the *UCYM News*, and as vice president of UCYM from 1941 to 1943.

WILLIAM G. RACZ, now an active Christian businessman, wound up four years as a camper at the Eastern
(Continued on page 52)



"Rikki" Sehmeyer Harper of Mussoorie, India, and children.



Dorothy Witmer Kinney, historian, with husband and children.

Do we want

A car without tires?

A tractor without steel?

A split without bananas?

A breakfast without coffee?

We don't? Then—



IT ALL seemed so simple back in the days when that ancestor of mine bartered the wheat he had grown for the shoes his neighbor had fashioned. But in today's world of jingling money, folding money, and checkbook money, to say nothing of world banks and European common markets, it's quite another story.

Most of us struggle hopefully for our full share of those necessary dollars and give occasional worried glances over our well-padded shoulders at the sad spectacle of the sixty per cent of the world's people who lie down each night in hunger.

As we sit in our comfortable pews on World Community Day and World Order Sunday, or celebrate World-Wide Communion Sunday each year, do we draw a convenient curtain between our earnest desire for world-wide fellowship and our conduct in the market place day after day?

The market place has its fascination now as it did in the days of Nebuchadnezzar, when the caravans left Babylon loaded with their choice woolsens, palm oil, and dates destined for far distant lands where precious copper, tin, and iron were to be had.

Trade is a two-way street—an exciting journey of people, of things, of ideas across the country and around the world, in the simplest village street or across the counters of the world's most resplendent supermarket. And the market place is precisely the place where we Christians often become indistinguishable from our neighbors, completely forgetting our basic Christian beliefs interpreted as standards for living.

Do these Christian standards of living just come naturally to each person and to each generation? Or is there a bit of homework and teaching that needs to be done if we wish to be truly Christian in the market place? Is it possible that "economics" must take its place in the curriculum of our education for Christian living if our democratic form of government is to survive in a hostile world?

The question here, as throughout life, is "What do we want?"

Do we want luxuries?

In all honesty, we must admit that we do want luxuries. We want beauty and exotic foods and comforts, no matter from what corner of the world they must come or to what spot on the globe we must travel to behold them. We want the most modern picture-windowed home, the chromiest car, the farthest out and biggest satellite.

We rarely stop to remember, though, that no less than twenty-six different materials are imported from twenty different countries in order that a continuous line of automobiles may overflow our garages and overflow our roads.

We are bundles of "wants," but do we fully understand the price that must be paid to satisfy these desires? How much is enough? How can we acquire the things we want without doing harm to those who furnish them, whether they dwell in Greenland's icy mountains, India's coral strands, or just down the street from us? Here lies an important part of the international economic problem.

Do we want necessities?

There's no question about our wanting the necessities of life, only loud affirmations. We want for ourselves and our families good food, warm and attractive clothing, comfortable homes, hospitalization, and social security.

We want to shop for these things in a free and open market where open competition keeps the prices low. So we rejoice over a special bargain on stainless steel tableware—just what we've been wanting and no polishing. But we never connect our happy purchase with the news that in Tsubame, Japan, thirty-three thousand people are in immediate danger of losing their livelihood because the United States Government may clamp a "quota" on imports of stainless steel tableware coming from Japan.

Do we want good food?

Everyone enjoys good food—that

coffee, those bananas from Latin America . . . ah! The amazing contradiction is that while Americans export the produce of about forty million acres of farm land each year, yet they put obstacles in the way of other countries who want to export their produce. United States import duties on cheese from Denmark and sardines from Norway, to mention but two, are a constant source of irritation to international relations. Moreover, tariffs keep prices high.

And then we have to face the tremendous agricultural surpluses stored in the States. We store while others starve. Why can't it all be given away? If it were only that simple! In one year we sold 91.8 million dollars worth of surplus products to Indonesia at less than market prices. But by so doing, Burma and Uruguay were deprived of the opportunity of selling their rice to Indonesia.

The practice of "dumping" food on the world market is frowned upon, and rightly so. President Eisenhower's "Food for Peace" plan looks hopeful in this respect, and the United States needs to reconsider its resistance to joining the World Food Bank.

Do we want services?

Of course we want services—or do we? The telephone is a must for most of us. We learn that in one recent year the American Telephone and Telegraph Company purchased metals from twenty-six foreign countries. Even talk, whether by telephone, radio, or television, involves trade. We want sanitation, health, recreation, education, roads—provided we don't have to pay too dearly for them.

The classic example is given by John Galbraith, in *The Affluent Society*:¹ "The family which takes its mauve and cerise air-conditioned, power-steered and power-braked automobile out for a tour passes through cities that are badly paved, made hideous by litter, blighted buildings, billboards, and posts for

¹Published by Houghton Mifflin Co. Used by permission.

World economics affects us

by Mabel B. MARTIN

wires that should have long since been put underground. They pass on into a countryside. They picnic on exquisitely packaged food from a portable ice box by a polluted stream, and go on to spend a night at a park which is a menace to public health and morals. Just before dozing off on an air mattress, beneath a nylon tent amid the stench of decaying refuse, they may reflect vaguely on the curious unevenness of their blessings."

We seem convinced that the services which neither individuals nor private enterprise can any longer give must manage on a bare minimum, lest government, which now must offer them, become all-powerful. Yet it is through governments that not only these basic national services but also a great percentage of international monetary services must be rendered to the underdeveloped nations of the world. Christians should overcome this false resentment against taxation for necessary services at home and abroad. We need to take a long stride forward into cooperative, mutually helpful programs, bilateral and through the United Nations.

Do we want jobs?

Jobs are an absolute must. A job is not only a means of supporting oneself and one's family, but also—with a few glaring exceptions—a means of contributing to the good of society and to the mental health of the jobholder.

I tend to cling to my job, to fight for it, unless something better turns up, whether I am employer or employee. If my brother in Switzerland can manufacture watches and sell them in the United States cheaper than I can, then I tend first to ask for protection in the form of higher tariffs—protection for my job, my salary, my family. Does it really matter whether my brother or cousin in Switzerland loses his job, if I win my government protection? Could I instead try to compete more fairly by streamlining my work to make it more efficient? If I'm not successful in that, could I diversify the products

of my company, possibly getting government help to convert?

Or shall I scream that I'm "hurt" and demand relief at whatever the cost to others, whether they be in Switzerland, India, or Canada? Do I realize that four million American workers rely on exports for their jobs, that in 1947 United States exports exceeded imports by eight billion dollars?

Do we want security?

Above all, we want physical and spiritual security. At least, that's the way most of us talk and act. We pray for it. We sit fascinated before our television sets watching the myriad unrelated, unimportant facts revealed, in order to be lulled away from the great necessity of life: the necessity to face and accept life as a struggle toward that fuller life promised us through Jesus.

The fact of security does not exist today. But we must work towards a world where international annihilation is less and less probable. This will have to be a world of inter-relatedness, where goods, people and ideas flow freely, where the best is free to conquer by its own intrinsic worth.

Our military and industrial security is inextricably intertwined with that of the free world. During World War I the United States was dependent on imports of only twenty-six strategic materials, but by the end of World War II we needed to import seventy strategic materials. Many of these materials are imported from underdeveloped areas, from the newly independent nations. These new nations are intensely nationalistic, just as the United States was in its tender youth. They are people in a hurry. They are also for the most part fiercely demanding the right to be neutral in the cold war. Our security is bound up with them.

Trade and financial relations between these new nations and America are of the utmost importance. Now that all the peoples of the world are close neighbors, living in each other's

back yards, we must learn to let the tradesmen through the back door. For if goods and ideas do not cross national boundaries, armies will.

Do we want peace?

Peace? Yes, indeed, we're one hundred per cent for it. How about peace with justice and freedom for all peoples, all nations? These are the terms.

What is the price? What does it have to do with the market place? Surely we don't sell and buy peace as a commodity. But let us look at peace in some simple, human terms:

Peace is a young lad from Thailand studying on a United Nations fellowship grant in Canada.

Peace is a million bushels of United States wheat being distributed in India.

Peace is forty million dollars loaned to Turkey by the World Bank.

Peace is women at a village water pump where formerly the only source of water was a polluted stream.

Peace is a new nation born in Africa being welcomed into the United Nations with good will and the assurance of cooperation.

Peace is a United States Senator urging his colleagues to cast their votes for an adequate International Development Association to assist the underdeveloped areas of the world.

Peace is a Christian citizen writing a letter to his Congressman urging a larger appropriation for the economic aid program.

Could it be that the price we must pay for peace is the will to study, pray, and act as intelligent, untiring citizens, determined to do our part to use the fullness of God's earth for the best good of all God's children?

"A prince and a pauper world" is a menace to the world peace for which we yearn. Christians have special reasons to look at the world economics in human terms, and at the same time in God's terms. For "the earth is the Lord's, and the fullness thereof, the world, and those who dwell therein."

NOTE: Miss Martin is the Accredited Representative at the United Nations for the American Baptist Convention.

First in a series of articles on church programs for children

by Myra MC KEAN

Methodist children's work leader,
Niles, Michigan

BABIES NEWLY BORN, babies struggling to pull themselves up at the side of a play pen, toddlers, two-year-olds, three-year-olds—these are the nursery children of a church fellowship. How can the church minister to them effectively? By "helping parents to do their job of Christian nurture in the home; and providing some church experiences for the child when he is old enough to profit by them." A good church program for children under four is one that helps parents provide the conditions and experiences which young children need in order to grow into Christian love.

Parents set the stage

The earliest months and years of life set the stage for spiritual development. Parents who cultivate loving relations within the home, who are comfortable with young children, who are themselves growing in Christian understanding and living, create a good climate for growth.

A child's attitude toward the church is shaped by that of his parents. Even before he understands the spoken word, he senses how his parents feel toward persons and groups related to the church. He can detect the importance of the church to them by their mood as they prepare to attend services and meetings. When he is old enough to go with them, he notices the manner in which they greet the nursery worker and how they act when they come for him after service.

Parents can provide experiences that nurture a happy impression of the church on the part of the child. Appreciative comments in the home about the minister and other persons associated with the church, friendly contacts with these people, occasional visits to the sanctuary during the week to enjoy the beautiful altar flowers or the sunshine streaming through stained-glass windows—these are some of the ways in which the child soon learns to feel at home in the

church and is drawn into its fellowship.

The presentation of babies for dedication or baptism is in reality a service of dedication for parents. In pledging themselves to provide a Christian environment in the home and help their child find God's love and purpose for his life, parents are turning to the church for support and guidance. No effort should be spared to make this dedication service a beautiful and meaningful experience for the family as well as for other members.

The church welcomes new arrivals

Even before a baby is born, his parents should feel themselves undergirded by love and concern within the church fellowship. The nursery home visitor, sometimes called the cradle roll superintendent, functions as an ambassador of the church to expectant families as well as to those families with children under nursery age. An alert, friendly, outgoing person who carries on her work with tact and graciousness will strengthen the ties between these families and the church.

"Be sure to let me know when the baby arrives, Don," urged Mrs. Cole, the nursery home visitor at First

Church. "I'll want to get a note off to Joan [she really meant 'to Joan and you'] while she's still in the hospital. Dr. Brooks is waiting to hear, too. We're both looking forward to welcoming the little newcomer and congratulating his parents. And we hope to have his—or her—name on our nursery roll as soon as possible." Few parents fail to respond to such interest.

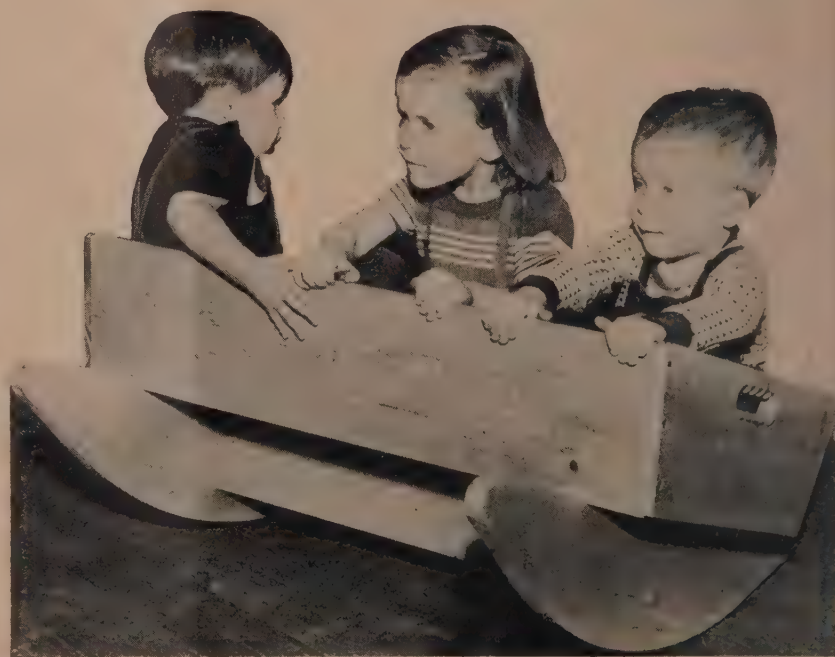
The birth of a baby is often the occasion for approaching families that are not part of the church fellowship. Persons who are responsible for welcoming newcomers in the community, such as those working with the Welcome Wagon, may be helpful in providing the names of families with new arrivals or very young children. The nursery home visitor and her committee (unless she is able to handle the work alone) will study their community situation to discover ways of bringing new families into the church.

The church comes to the home

"I think I've gone to church ever since I was born," boasted seven-year-old Erik to his minister friend, who was calling on the family. "Seems like it anyway, doesn't it, Mommy?" Erik's mother nodded smilingly.

"I'm glad you feel that way, Erik,"

Toys which may be shared are part of the play equipment in nursery departments.



¹Quoted from *The Church's Ministry to the Youngest* by Mary Venable, leaflet No. 1 of "The Church and Children under Four Kit." Order from the Department of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

What is a good Nursery program?

the minister answered. "You're right: you've been one of our boys from the day you were born."

To be sure, Erik had not gone to church the day he was born; the church had come to him. As word of his birth passed from friend to friend on that eventful day, Erik was in truth enfolded in the fellowship of the church. This experience, extended to him through his parents, was much more meaningful than if he had actually been brought to a church building as an infant.

All during his nursery years, the church had come to Erik and his family in the person of the nursery home visitor. She called periodically at a time that was convenient for his parents, and always for a definite purpose, to keep them informed of what was going on at the church that would interest them and to help them with any problems they might have that involved Erik. Through her, the minister got to know Erik and his family better, and was able to serve them more effectively. By the time he was ready for nursery school, Erik had good friends in the church and soon felt at home there. Small wonder that, at the age of seven, church was as much a part of his life as home.

When is a child ready for nursery?

The physical facilities and leadership available for child care determine when a child may be brought to the church nursery. Most churches require that he be at least three years old, while others accept two-year-olds and even younger children. Individual children vary greatly as to the age of readiness for group experience. There is considerable difference of opinion among child specialists as to the wisdom of bringing together in a group children under two and a half

The home is the
primary place
for the Christian
nurture of
young children.

RNS Photo



and even three. Some feel that group care may be harmful to a very young child. Others feel that it can be done without harm if conditions are carefully controlled.²

It should be pointed out that even if the children under two are not harmed by the experience, they also are not benefitted by it. This is true sometimes even of older children. Nursery care for babies and toddlers is a service for parents, to enable them to partake of spiritual refreshment and fellowship with other members of the church. Therefore, unless a church has adequate space and leadership to provide separate care for twos and threes, or their combined number does not exceed ten, it should concentrate on doing a good job with the older group. Where there is no group for two-year-olds, the church will continue to serve these families through the nursery home visitor. It may also provide baby sitters to enable the parents to attend evening study and fellowship groups.

What should a nursery room be like?

Certain standards need to be met in order to safeguard the physical and

²These conditions are spelled out in leaflet No. 5 in "The Church and Children Under Four Kit." See footnote 1.

emotional health of nursery-age children who are brought to church. The nursery room should be cheerful and attractive as well as spacious. It is recommended that each child be allotted at least thirty-five square feet of floor space. Fresh air and sunshine are as important as appropriate furnishings and play materials.

Nursery class groups should be kept small—preferably under fifteen for threes and under ten for twos. Where there is only one room available for nursery care, this may be partitioned off with screens to accommodate both groups separately. In addition to the head teacher, there should be several assistant teachers—preferably one for every four to six children, but never less than two no matter how small the group.

The teacher is all-important

The most important factor in church nursery service is the teacher. Nursery teachers, men and women, must be the kind of persons who are comfortable and outgoing with young children and who also work well with parents. To the nursery school child, his teacher and his peers are "the church." As he experiences the love of teachers who guide his play and his relations within the group, he develops a sense of belonging which is

the beginning of fellowship. To the extent that parents have confidence in teachers as Christian persons who understand, enjoy, and guide their children, they too will feel free to share intimately with them.

Two- and three-year-olds are individualists. They spend much of their time playing near rather than with other children. "Teaching" them is accomplished largely through informal conversations between teacher and child, and through stories, play, and other activities which are entered into individually or in very small groups. Freedom to experiment with materials and equipment, an unhurried, flexible schedule, opportunity for free play, and an atmosphere of love and understanding characterize a good nursery class session.

Prepare for the big day

The child's introduction to nursery class is a big event in his life. Adults often fail to understand how much emotional adjustment the experience involves for him. His feelings toward the church may be colored for years to come by the happy or unhappy memories of this first encounter. Parents and nursery workers need to prepare the child for the occasion by providing opportunities for him to visit the nursery school beforehand and get acquainted with some of the people he will be seeing there.

Several weeks before Linda's third

birthday Mrs. Lee, in charge of the nursery class at St. Paul's church, received a card from the church's nursery home visitor giving the following information about Linda Roberts and her parents: their full names, address and telephone number, date of Linda's birth, and other facts. This meant that Linda's parents felt she was ready for the three-year-old class.

Within a few days Mrs. Lee made an appointment to call at Linda's home. "I want Linda to feel that she knows me before she comes to nursery class," she explained to the parents. "And I will need your help to make the nursery experience a happy one for her." Mrs. Lee's visit was a pleasant occasion for everyone concerned. Arrangements were made for the family to meet her later in the week in the nursery classroom, to give Linda a chance to look around and play with some of the equipment. Mrs. Lee carried home with her the rather lengthy information sheet which the nursery home visitor had left to be filled out by Linda's parents. This would help the nursery director and teachers to know Linda better before she came to class.

On the appointed day Linda and her parents arrived promptly at the church nursery room. They were pleased to find Carla and her parents there too. Together, parents and children explored the room. Linda and Carla were allowed to handle everything in sight and were allowed to do so. Soon

Linda settled down in a child-sized rocker with a doll and blanket. Carla kept going back to the picture books, and Mrs. Lee joined her in looking at the pictures and talking about them. The children's parents were content to remain in the background. A half-hour passed quickly, and it was time to leave. "Come again, Linda and Carla," invited Mrs. Lee. "This is your room now."

Several visits to the nursery room preceding regular class attendance may help a child become accustomed to unfamiliar surroundings and faces. No child should be forced to enter into a group situation until he is ready for it, lest he acquire a deep-seated dislike for later group associations at church. On the other hand, a child who cannot bear to be separated from his mother may be helped to accept the group experience if the separation is accomplished gradually. For the first few Sundays, the mother should be allowed to stay with her child in the nursery room for the entire period. As the child begins to relax and take an interest in his surroundings, she may leave the room for a few minutes at a time until he no longer misses her. It is very important, however, that a parent never leave his child without the teacher's recommendation and the child's consent. To sneak out on him just once, or to ignore his protests, may undo the confidence that it has taken weeks to build up, in addition to seriously impairing the relation of trust between parent and child. In time, most children will respond to the straightforward explanation that "Mommy and Daddy are going to our class while you go to yours."

Some churches have weekday schools

In recent years, an increasing number of churches include a week-day nursery school in their program. Some of these schools meet only two or three days a week, while others have five- and six-day sessions. A session usually lasts from two to three hours. A weekday school should be undertaken only when need for one is present among the families of the church constituency, or in the neighborhood where the church is located. The specific need and definite objectives should be carefully studied. Legal requirements (city, county, state departments of education and health) in regard to facilities and health provisions need to be checked. A professionally trained leader to serve as director is essential. A committee appointed by and responsible to the educational board of the church

(Continued on page 46)



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"Daddy and
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Bill Mitcham

IF ONE BELIEVES in Jesus Christ as Lord and Savior of the world, it follows that he is committed to proclaim this belief to the world.

What does this mean? We have all heard about Jesus, but what is signified by the words "Christ," "Lord," "Savior," "the world"? And many Christians are honestly puzzled about what it means "to proclaim him," and how to do it nowadays. Yet the ordinary life of any Christian congregation is concerned with just this proclamation. The experience of common worship and private prayer, careful instruction in the Christian faith in the church school program, and the sharing of Christians with each other of their faltering attempts to carry out their mission in the world—these are elements of the Christian life which are indispensable to every Christian in fulfilling his missionary task.

Some of the young people who have grown up in churches faithful to their mission will attend the eighteenth Ecumenical Student Conference on the Christian World Mission. This will be held at Athens, Ohio, December 27, 1959, to January 2, 1960. Some three thousand students will be there. At the conference there will be in evidence some of the fruits of the local missionary endeavors of Christian congregations around the world. The weekly labors of church school teachers, the variously expressed concern of individual Christians, the leadership in worship and in personal counseling by pastors—all of these efforts will be reflected in the concerns of the students who will attend the conference.

The students and their leaders will come from most Protestant denominations, and from many colleges and universities in the United States. About fifty per cent of the delegates will be persons from other countries who are now studying here. This has been planned in order that the world-wide nature of the Church and its mission will be always evident at this conference.

The focus of the conference is threefold: to gain a clearer understanding of and encounter with the forces at work in the world, to gain a discernment of God's purpose and activity in the world, and to encourage the individual's personal commitment and involvement in the major problems of the world today.

What is the "world-wide mission of the Church"? It is the establishment of the Christian Church throughout the world. This job has already been done in part. There are Christian churches in almost every country in the world. But it is more: "mission"



In today's world

- Where urbanization and technological change leave men uprooted and disillusioned
- Where Communism and resurgent ancient religions promise hope
- Where racial tensions and prejudice isolate God's children

Students look for strategic frontiers

by Wesley M. STEVENS

Editorial Assistant, *The Christian Scholar*,
Division of Christian Education, National Council of Churches

is what every Christian is called upon to do where he already is—not merely what a specialist does in some foreign, exotic-sounding place overseas. Times change, shifts in historical, cultural, political, and economic factors raise up situations which become new "frontiers" for the mission of the Church in the world.

Missionary frontiers which will have the attention of students at the Athens Conference are:

- racial tensions
- technological upheaval in both urban and rural society
- the Communist movement
- new thrusts for national integrity
- resurgent ancient religions and rising militant non-Christian faiths
- the continuing fact that most of the world's population has not heard the good news of God's reconciling activity in Jesus Christ.

Any Christian can add to this list of frontiers for the Church's mission, especially in the light of his own immediate situation. The Student Volunteer Movement, which is holding this conference, suggests that each of us can share in its concerns, not vicariously but concretely, by facing at home the challenge to our own

local congregations of the rapidly changing forms of society and the constant need for re-evaluating the work of our congregations.

What can we do here and now to proclaim God's love to all men? How can we spread the news locally of what God has done for us in Jesus Christ? These questions assume that possibly I and my fellow Christians in this country have done what we ought not to have done and are now doing what we ought not to do. Certainly a fresh look at the purposes and structure of our congregations is called for in light of our mission. Repentance and worship may be the first steps in getting on with the job of mission to which God calls every Christian.

Many young Christians at the Athens Conference on the Christian World Mission will probably devote their lives and talents to especially difficult work for the Church in far places around the world. But the real mission of the Church is to be carried out wherever Christians are, including our own churches and communities. The challenge is for us, too, to take the risks involved in facing our own local frontiers and to proclaim Jesus Christ as Lord and Savior even here.

Lay training centers in Canada

By Alvin John COOPER

Director of Leadership Education, The United Church of Canada, Toronto, Ontario.

CHRISTIAN LEADERSHIP education in Canada is being revitalized in a way that may affect the whole life of the church. Four flourishing Christian training centres are serving more than five thousand lay leaders annually, and the number is increasing each year. The experience of the United Church of Canada is an example of what can be done to improve the quality of lay leadership in local churches everywhere.

Lay leaders need training

The leadership of the Protestant Church is basically in the hands of laymen. In Canada, the church has nearly one hundred thousand volunteer leaders serving on Sundays and during the week. There are fewer than three thousand ordained ministers. The work of Christian education, this primary task of nurturing our children, youth, and adults within the fellowship of the church, is being done almost entirely by voluntary workers. If this task is to be done well, by mature leaders, the church must make provision for training its laymen. How can it do this adequately and effectively?

For the most part, lay leadership training must be done locally. At present, workers' conferences and basic leadership courses provide most

of this training. Yet our church leaders have for some years been aware that something more was needed to develop the unique qualities that make for inspired and informed leadership.

Church-sponsored summer camps and conferences offered a clue to what was needed. There is something about the informality of living in a church community, working and worshiping, studying and playing together, that transforms campers year after year. We often hear it said that more happens in ten days at camp than in ten months at Sunday school. This may be a dramatic overstatement, but it is true that when people get away from their everyday routines, into a community where they work and search together, the Holy Spirit exerts a mighty and awesome power.

Training centres are the answer

For many years we tried to transfer this summer experience to other settings and seasons. Our failures were manifold over a period of more than ten years. We thought we had to start with a successful experience, but in time learned differently. It was not until we became reconciled to apparent failure that we finally achieved a measure of success.

We now have four training centres in different parts of Canada in which the work of Christian education goes on all year round. The buildings and property belonging to these centres, contributed by United Church members above and beyond their normal support of church work, are estimated

Swimming is popular at the Centres. During the summer there are retreats for Christian education workers, family camps, youth conferences, and work camp projects.



to be worth more than a million dollars.

A wide range of courses is given during the winter session, which usually lasts five or six months, as well as in many one- and two-week and week-end sessions throughout the year. Groups of professional and lay people come from all over Canada to take part in summer training projects and conferences. Thousands have already been helped by this extensive leadership training program, and many more thousands will be helped in the years ahead as more volunteer leaders go back to their local churches to do a better job of Christian education.

We grew from modest beginnings

Each of the four centres started small—very small. The first Christian training centre opened in 1948 at Naramata, British Columbia, with an enrollment of twenty-five. Its present winter enrollment of fifty resident students is the largest of any of the four centres. Over the past ten years, 533 young adults have taken the full six-month training course in Christian leadership.

A second centre was established in 1950 at Five Oaks, Ontario. Starting with seventeen, this centre now has a capacity enrollment of thirty-six in the winter session. Located in a heavily populated industrial area, it meets the needs of people in many different vocations.

At Fort Qu'Appelle, Saskatchewan, where the Prairie Christian Training Centre opened in 1951, only two students turned up for the first winter course. The number gradually grew

Family Weeks are held at the Centres in the summer. These are open only to entire families.

While parents attend their courses children go to vacation church school. There are also activities for children and parents together.



to seven by the end of the season. This centre, too, now has a capacity enrollment of thirty-six students during the winter.

Out in the Maritime Provinces, where the Atlantic Christian Training Centre is now housed in beautiful new buildings at Tatamagouche, there were also only two students to start the first winter session in 1952. One more came, so that three graduated that year. The present winter enrollment is thirty-six.

In each case it was the courage, confidence, and stubbornness of our early leaders that communicated a conviction to lay people. The task of Christian leadership training must be done, and so we have gone ahead to do it. God has guided our footsteps in ways we could never have dreamed.

What are the centres like?

Each centre is unique, but the four centres get together frequently and have much in common. Anyone may attend who really wants to, provided he is eighteen years of age. The cost, including tuition and room and board, is as low as a dollar a day for those taking long-term courses. Much of the curriculum consists of helping oneself—and others. Students are expected to do most of the work around the campus. Local churches help by providing scholarships. Friends help by their prayers, their interpretation of the work of the centres to others, and their financial support. Each friend gives a minimum of five dollars a year. Each centre has a thousand or more such friends.

Enrollment in the winter session is

deliberately limited in order that students may live in community and become part of a meaningful redemptive fellowship. As they become members one of another, the Holy Spirit moves in their midst with power.

The curriculum is many-sided and very interesting. Every person at the centre contributes to it, and every activity enriches it. Excellent formal instruction is given in courses on the Bible, Christian faith, church history, the person and the group, the organization and work of the United Church of Canada, the witness of the church in the world, and Christian education methods. Classroom activities are made meaningful in craftroom projects, kitchen-sink discussions, and conversations between students as they prepare for vespers, plan a chapel service, or share each other's hopes and concerns.

The centres also offer specialized training in many areas. Five Oaks, for example, offers as many as fifty-five training events during the year. Special vocational projects are sponsored for farmers, editors, nurses, lawyers, civil servants, teachers, and others who want to discover the particular implications of the Christian faith for them. Experienced church staff members, too, come for special training. For example, the entire church school staff of a large church may come out for a week-end workshop in curriculum development. Ministers attend a two-week laboratory course in group development. Area leaders come for specialized training in promotional methods. Others are interested in testing experimental training designs for their

local church work. Still others want training in vocational guidance and personal counseling.

Each training centre is staffed by highly competent teachers who work as a team. Visiting staff members contribute to the total program by offering their talents.

What are the students like?

Students who attend the centres are generally above average in ability, experience, and training. They have their normal share of personal concerns, fears, and needs, which must be faced and appreciated before they are able to realize their own potential as Christian leaders. As each student gains a growing appreciation of himself and strives to grow in the fellowship of the group, he is aware of being supported in his moments of greatest need by his fellow students. Dr. William Clarke, principal of the Prairie Christian Training Centre, comments on this therapeutic aspect of Christian fellowship:

"It has been a constant source of amazement to me to see how other members respond with uncanny ability in providing the support a student seems to need at a particular time. The staff may be called on to do some counseling if the student seeks additional support, but most of the help comes from the group. Usually the staff role is that of participants in the group and as resource persons. It is thrilling to see so many alert young people with tremendous possibilities for voluntary leadership grow in faith and love to fuller service in the work

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The BIBLE— HERE AND NOW

by OSCAR J. RUMPF

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BIBLE STUDY may be creative for adults as well as for children. Creativity calls for more than the activity of one person and the audition of a group; it calls for the participation of every member of the group in lesson planning and study. Creativity is more than originality; it is the sharing of needs as well as ideas, of concerns as well as plans. This requires that the Bible be seen as relevant to our times, that it speak to us specifically and incisively. Creativity implies productivity; something new results—a new approach, a new idea, a new form of expression. Creativity involves growth and assumes change.

The Bible is relevant to our times

To many adults the Bible seems outdated because it conjures up pictures of people wearing long hair, long dresses, and long faces, and making long speeches. Some think it is irrelevant to our times because it depicts situations that are so different from those confronting us today. But are they really so different?

There is a scriptural basis for whatever curriculum materials we use in our church schools. Our use and study of Scripture is based on the fact that we are a people of the Book. We recognize Scripture as one of God's means of revelation. The adequate study of any subject matter of concern to Christians must involve us in the study of the Bible. Procedures such as the following make Bible study more interesting and meaningful.

Ask your class to select one of the Gospels, say Luke, and note some of the situations that faced the people of biblical times. In the first six chapters alone, they will find these problems mentioned: mental illness (4:33-36), sickness (4:40-41), crowds (4:42-43), slowup in production (5:1-11), hunger (6:1-5), floods

(6:46-49), funeral (7:11-15), invitations (7:33-35), being in debt (7:36-50), farming (8:5-15), family (8:19-21), storm (8:22-25), death (8:49-56), and theft (10:29-37).

Are these not the same problems that confront us today? The answer is obvious if we look at the headlines in our daily newspapers. Apparently the Bible is not so ancient and outmoded after all.

Scripture becomes relevant for adults when they can approach it at the level of their own experience. It is then seen and surveyed in a personal context. Just as one may get an altogether different conception of a famous restaurant by entering the dining room via the kitchen, so it sometimes helps to use a new approach in studying the Bible. For example, if your class has been accustomed to long, descriptive historical introductions, try beginning with the message of the text itself or, Quaker fashion, by reading silently and speaking only when one has "received" a message. It is valuable to begin where you are and take yourself and your situation to Scripture.

God is a developing concept

Bible study calls for a new approach. Many suggest themselves, and many ways of developing them creatively. The following account of a creative class experience describes how a group of young adults profited from their study of what God means to different people at different times:

Thirty-six young adults entered their classroom one Sunday morning and found it completely rearranged. Instead of the usual straight rows of chairs separated by an aisle, chairs were placed in groups of six, each in the shape of a horseshoe. A slide projector at the back of the room faced toward a screen situated

at the open end of the horseshoe. At the left of the screen was a chalkboard. The arrangement seemed strange but interesting. What was it all about?

These young adults had decided to study great themes of the Bible, in order to develop a working knowledge of the Bible. Their previous experience had involved piecemeal study—taking the Bible apart. Now they wanted to put it together—see it whole. The current sessions were to deal with the idea of God as portrayed in Scripture. A committee of three class members, together with the leader, had planned the sessions.

The class divided into six groups and took their places. Each group chose a chairman and a secretary. A planning committee member distributed writing materials to the secretaries. Later this member was in charge of the lights, while a second committee member operated the projector during the singing of hymns. The third member of the planning committee opened the meeting.

The first session began with a call to worship, a hymn, and a prayer. The leader then pointed to the chalkboard, calling attention to the theme: "The Growth of the Idea of God in the Bible." He asked that the class spend the next six minutes thinking of ways in which people describe God today.

After six minutes, each secretary was asked to report ideas of God current in our time which his group had thought of. The leader wrote these ideas on the chalkboard in two columns. He then announced a filmstrip, *The Growth in Our Idea of God*,¹ tracing the development of the idea of God as portrayed in the Bible. He pointed out that while man's thinking about God has matured through the years, many persons still hold to ideas about him which are not in keeping with, and sometimes even are contrary to, the teachings of Jesus. For example, there are those who picture God as a physical being, dwelling in the skies, instead of as a Spirit who is present everywhere. Others think of him as a policeman or a glorified Santa Claus, rather than as a God of love and justice.

The leader instructed the three groups on his right to concentrate on ideas of God in the Old Testament as they viewed the filmstrip, while the three on his left were to think of ideas of God presented in the New Testament. The showing of this film-

¹Produced by the United Church of Christ, Christian Education Press, 1953. 52 frames, color, two scripts (one for children and one for adults), guide. Price, \$5.50.

strip was followed by a ten-minute discussion period, during which the secretaries wrote down the ideas of God as each group found them. All of these ideas were then reported to the total group and the leader, who listed them on the chalkboard under the headings "Old Testament Ideas" and "New Testament Ideas," numbering each idea.

The class was then asked to compare the two sets of ideas about God, matching the first list of ideas currently held with those recorded in the Bible. It was soon discovered that some of our current ideas have no basis in Scripture, particularly not in the New Testament. At this point, the lesson period ended.

Two more sessions followed, in which students brought their Bibles in order to look up, read aloud, and discuss the passages of Scripture on which the filmstrip was based.

People have similar occupations

There is a timelessness about the Bible that many people miss because, too frequently, they think of it and use it in noncontemporaneous terms. Whatever your subject matter, Scripture speaks to it. The Bible needs to be interpreted and applied to the here and now.

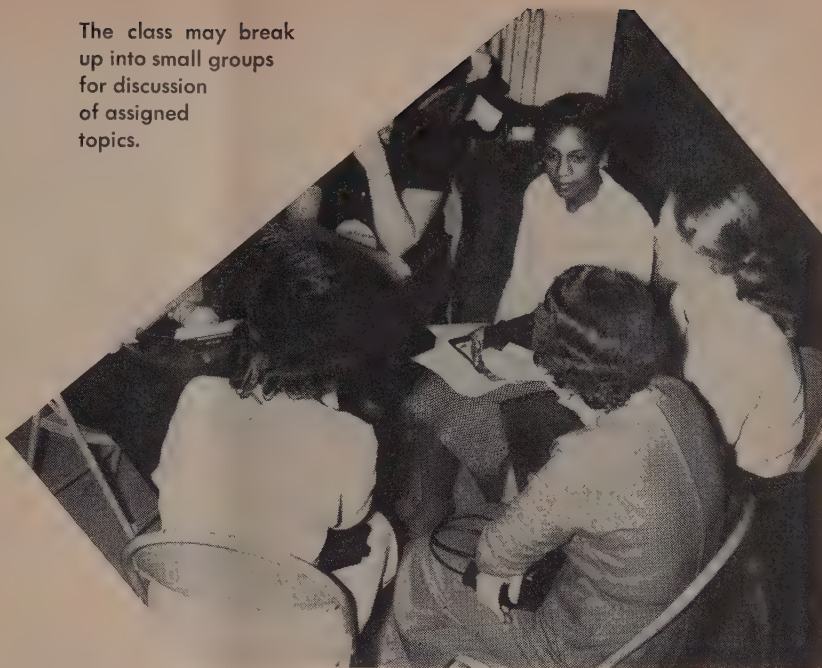
Some Sunday you might ask your class to list the types of work they do. The list would include salesman, manufacturer, buyer, teacher, doctor, farmer, collector, housewife, cook, gardener, fisherman, carpenter, and a number of other occupations. In addition, students might name other occupations they have held and the occupations of some of their friends.

When the list is completed and written on a chart or chalkboard, have the class write a second list, alongside the first, of biblical characters who held similar positions. This second list will make possible at least two kinds of study. With the help of a concordance, students may find and study the Scripture passages that tell about the persons named; or they may select one of the Gospels, an epistle, or another book from the Bible, and note what kinds of work people did in Bible times, the problems they faced, and how they solved or surmounted these problems with the help of their teachers and leaders.

Paul and the Philippians correspond

Everyone likes to receive a letter, even though he may not enjoy writing one. Here is a suggestion for developing interest creatively in a study of the Epistle to the Philippians: Divide the class into two groups and instruct them to work in pairs, either

The class may break up into small groups for discussion of assigned topics.



Clark and Clark

in class or at home. The first group, as members of the Philippian church, are to write a letter to accompany the gift their grateful church is sending its founder Paul, now a prisoner. The second group, representing Paul, will compose a letter from him, thanking the church for its gift and exhorting the congregation to remain faithful to the teachings of Jesus. These letters may be read alternately, and their implications for the local church members discussed and related to the Epistle.

Prophets are studied with profit

If a study of the prophets is being undertaken, the class, with the help of the leader, might use the question-and-answer procedure. By asking the right questions, one is enabled to get at the right answers. Assuming that they were studying Amos, the group would read the Book of Amos with a view to finding important questions as a guide in their search for answers. These are some of the questions they might ask:

Who was Amos?
Where did he grow up?
What did his father do?
In what country did he live?
Where did he prophesy?
Who was king in Amos' time?
What was Amos' attitude toward the king?
What was the king's attitude toward Amos?
What were social and business conditions in Amos' time?
What was Amos' attitude toward worship?

What did Amos say about courts of justice?
What visions did he have?
What did each vision signify?

Events are paralleled in history

There are many parallels between modern historical events and those recorded in the Bible. Adults will find it stimulating and rewarding to list some of these parallel events, as suggested:

Integration: Cornelius (Acts 10, Philemon).

The cold war: events before 586 B.C. (Kings, Chronicles).

Displaced Jewry of Europe: Hebrews wandering in the wilderness (Deuteronomy 2).

Persecution of pastors and Christians in East Germany: Elijah (I Kings 18 and 19), Daniel (Book of Daniel).

Inversion of values: Jacob (Genesis 27).

Corrupting effect of economic prosperity: Amos (Book of Amos).

"Rediscovery" of the Bible: Book of the Law (II Chronicles 34).

Rise of nationalism in Arab countries: Israel and Judah divided (II Kings 13), Nahum (Book of Nahum), Esther (Book of Esther).

Fashions: women's dress (Isaiah 3).

Purge of Hungary: Sennacherib invades Judah (Isaiah 36).

Families have the same problems

A parents' class, meeting weekday evenings for a period of six months, might make an interesting study of
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Painting by Lynd Ward from the book

Bible readings for boys and girls

by Paul H. VIETH

Horace Bushnell Professor of Christian Nurture, Yale University Divinity School, New Haven, Connecticut

IN ANY THEORY of Christian education, the Bible holds a place of primary significance. Without it we cannot teach the Christian religion, nor can we prepare growing Christians for creative participation in the church. This confronts us with a dilemma in the teaching of children. Even in early years Christian education is dependent on the Bible, yet the Bible is not a book for children. It is addressed primarily to the affairs, concerns, and problems of adults. It is massive in content and complex in nature. How, then, are children to be introduced to the Bible with comprehension and appreciation, and without frustration?

An important answer to this dilemma is *Bible Readings for Boys and Girls*, just published by Thomas Nelson and Sons. This book was projected by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches and authorized by the Council. The actual work was done by a committee of six children's work specialists from the Council's Committee on Children's Work. Luther A. Weigle, Chairman of the Standard Bible Committee, and J. Carter Swaim of the Department of English Bible, served as consultants.

What is the book?

In an article in the April 1959 issue of *International Journal of Religious*

Education, Dr. Weigle said in essence that this is not a "shorter Bible" or an "abridged Bible," or a book of Bible stories told in simpler language; nor is it meant to replace the Bible in the life of children or in the curriculum. It is a book of selections from the Bible, all in the language of the Revised Standard Version of the Bible itself, chosen and arranged so as to be faithful to the total message of the Bible, show the nature and characteristics of God, and help the child to realize God's plan and purpose in history. It is meant to supplement the RSV Bible, to introduce children to it for further reading. It is meant to be the child's own book, a book in which he will take pleasure because it delights his eyes and meets his needs.

Selections have been made with children of age nine or ten to early adolescence in mind. The text is in large type, set in paragraphs and divided into short sections with appropriate headings. There are no chapters and verses, except for listing in small type at the end of each section the references used in that section. There are 118 illustrations, eighteen of them in color. The material is divided about equally between Old and New Testaments. A generous number of pages is given to selections from the Prophets, Psalms, Proverbs, and Epistles, thus introducing young readers to portions of Scripture which have been loved by the Christian community through the years.

Does it achieve its purpose?

How well does this book achieve its purpose? We shall not know until the children for whom it is made give their own verdict. An adult reader

can only give his opinion, knowing that he is biased by his own previous learning and predilections.

This reader found real joy in reading the sweep of the Bible story in a few hours, as it flows briskly along from Genesis to Revelation. He was amazed by the large number of best-known and loved stories and passages which were included, even though the book could use only a limited percentage of the Bible text. He had a growing admiration for the work of the committee in selecting the most significant and vital portions, and weaving them together into a narrative which tells a continuous story. This is more than a compendium of selections; it is the Bible story, telling of God's acts on behalf of man and his salvation.

As may be expected, an adult reader misses from these selections some of the biblical material which he knows best, and even some of the stories which he may regard as particularly appropriate for children. This is particularly true of the Old Testament section. It is in the story of Jesus, concluding with the dynamic response of his disciples to the Holy Spirit as they preached in his name and founded the Christian community, that this book is at its best. One can agree with the publisher's statement that this story has "a powerful immediacy and wholeness not always discernible when read from the four sources." In the selections from Acts, it is to be feared that children will be as confused as they usually have been in their studies of the journeys of Paul.

Desirable as it is to immerse children in the actual text of the Bible, there are certain drawbacks to adhering so rigidly to the text. There are

words which children do not understand, names of persons and places which are difficult, joinings together of selections in which the transition is not always clear and smooth, customs and practices which need to be interpreted but cannot be because of the nature of the work. Probably any member of the committee could write a story of the Bible in the language of children which would be more comprehensible to them than this book of selections. But that was not the purpose of the committee, and in any case such books already exist.

How can it be used?

If properly used, this book is a resource of almost unlimited potential value. How, then, may it best be used? Imagination and ingenuity on the part of Christian educators will no doubt discover fruitful uses beyond our present vision. Its primary usefulness, as intended by the committee, will be not as a textbook, but as a child's own reading book, to be given to him when he is ready to read with understanding, to be read and reread for the pure enjoyment of the great stories and literature which it contains.

Such reading will raise many questions concerning the meaning of words, customs, and background, and will lead to a desire to talk about what is being read. This offers parents an opportunity to share in its enjoyment, with profit to themselves as well as to their children. The book may also serve as material for family devotions, offering selections which even younger children can understand and share in reading. Since many of the selections included are commonly used in church school, they should prove useful as supplemental material in church school classes.

Many churches follow the custom of presenting a copy of the complete Bible to pupils graduating from the primary department. Shall they now give this book of selections instead, and perhaps wait with giving the complete Bible until confirmation or completion of the junior department? From the standpoint of the child's being able to use the book he receives, this would seem to make sense. Yet the junior pupil needs to begin learning how to use the whole Bible. He needs a Bible in which passages can be found by chapter and verse. If he is not to have his own copy of the complete Bible, it would seem necessary that each classroom be supplied with copies for class use (not dilapidated copies, in fine print and several versions, but readable RSV
(Continued on page 46)

Revised versions of ourselves

IN MY WORK I read a great many book reviews, though finding time to read the books is more difficult.

A recent issue of *The Ecumenical Review*, however, contained a review by Professor George A. Lindbeck of Yale of an important, seemingly revolutionary book by a German Catholic theologian. In it he advances what appears to be a breath-taking Catholic concept of the place of the Holy Scriptures in the life of the Church. Scripture, declares Hans Küng, is the "primary norm."

"It is the inexhaustible source which the theologians can never comfortably enclose within a system... all theological-philosophical categories must necessarily be measured and oriented by the category of the Word of God itself." Tradition cannot claim divine inspiration for itself. Scripture can. So much for Dr. Küng according to Dr. Lindbeck.

Whether this position comes to be supported by many Roman Catholic theologians or not, it remains the consistent position of Protestantism. Creeds, statements of belief, church government, the daily life of the Christian, all these formulations are to be tested by, all are derivative from, the Scriptures, the norm of faith and life.

It follows that no Protestant Christian can safely be ignorant of the Bible nor can the Church permit the word of God to be silenced or distorted because of inaccurate translation or out-dated speech. Out of such impulses came the decisions in 1929 to begin the translation which we now know as the Revised Standard Version. The evidence continues to grow that God guided both that decision and the work of the translators in order that the version might perform with new power its age-old task of teaching, reproof, correction, and training in righteousness.

We are making plans now to observe in 1962 the tenth anniversary of that decision. It is not the intention of the Division of Christian Education to plan an ambitious promotional venture. Nor do we develop these plans in a spirit of boasting, sinful pride.

Rather we find ourselves planning these days for its observance to the accompaniment of a question, at once searching and supporting, "How can we show ourselves worthy of the new faith and life which this latest (not the last) authorized version of the churches has brought alike to faithful believer and careless pagan?"

It is clear that Roman Catholics are re-considering their relation to Holy Scripture. Protestant churches are finding in it new sources of life and power.

But how about you? How long has it been since you read completely one of its books and then sat quietly and receptively to let it speak to you? Why not try it some time today?

You never can tell. Something exciting might happen. Maybe we need revision, too.

Executive Secretary,
Division of Christian Education,
National Council of Churches

Gerald E. Knoff

Words are tools

by J. Carter SWAIM

Director, Department of the English Bible,
National Council of Churches

IN THE DAYS when it was the custom in public meeting for people to quote favorite texts, one often heard was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15, KJV). The word "study" there does not mean enroll in a university or take courses in a school. What it means is "exert your best effort," "earnestly seek," "use diligence." The Revised Standard Version translates it: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." It is the picture of a

man who knows how to use the tools that belong to his job.

The phrase "rightly handling" translates a single Greek word meaning plough a furrow that is not crooked, cut a direct line, lay out a road that runs straight. In the Greek Old Testament it is found in Proverbs 3:6:

"In all your ways acknowledge him,
and he will make straight your paths."

It is response to God's Word which enables us to find the way that leads to life.

God's Word comes to us through words, and familiarity with the distinctive terms of biblical religion is essential for anyone who would be a workman unashamed. Words are the

tools of the Christian's profession.

Ability to use tools is one of the things that distinguish men from lower animals. For the carpenter, the plumber, the garage mechanic, tools are the means of livelihood. For those whose work is with abstract things, tools are an effective means of relaxation and recreation. Many Americans spend their leisure now learning to use the sculptor's chisel, mastering the bookbinder's tools, or scrambling over a motorboat with pliers and screwdriver in hand. A young woman who acquired a simple but effective instrument for assisting her wire-bending hobby exclaimed: "I just love tools!" What about the tools of a great religious life?

Tools (as distinguished from machines) have not changed much across the ages, and the Bible pictures men at work using tools not unlike our own—axe for the woodman, hammer and saw for the carpenter, graving tools for the smith. It was a joiner who fashioned the parable of the man who tried to build a tower without counting the cost, and the picture of two houses that differed only in their foundations. An artisan's skill lies back of one of the most effective pictures of the transition from this life to a better: "For . . . if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands" (II Corinthians 5:1).

Some of the most striking pictures of the Old Testament have to do with men skilled in the use of tools. Such a man was Bezaleel, summoned to work on the place of meeting in the wilderness. Exodus 31:3f describes him as having "ability and intelligence . . . to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, for work in every craft." It was this skilled and faithful workman Bezaleel of whom it was written: "The Lord said . . . 'I have filled him with the Spirit of God'" (Exodus 31:3).

In II Kings 6 there is the story of a woodsman whose axe head flew off and fell into the water; the workman's grief was the greater because it was a borrowed axe. Elijah "cut off a stick, and threw it in there and made the iron float," so that the woodsman "reached out his hand and took it." The modern world has troubled itself a great deal about how this could be, although anybody who lives where he can view river or ocean traffic sees steel and iron floating every day. In any case, the real point of the story is a prophet's concern that a poor workman should not

(Continued on page 46)



Young people in a work camp at one of the Canadian lay training centres (see page 14). They learn to use words as tools while laboring with manual tools.

THE TRAGEDY is not so much that Johnny can't read as that Father can but doesn't!" It is also unfortunate if Father and Johnny do not take time to read together. Time is well spent when members of a family read together and share some of what they read individually. The influence of good books is greatly increased when there is family interest and participation. Even young children gain something from this "sharing time." They respond especially to the rhythm of simple poetry.

Church school leaders can be of help to their pupils and to families by suggesting books that may be used at home and given as presents. Carefully chosen books, well displayed in a church library, will stimulate reading. Often the books read will greatly enrich the teaching program of the church by contributing background information for class discussions.

This list of books published in 1958 and 1959 has been compiled to help families and churches make selections for reading and discussion. Though many good books are not included, those listed were chosen because they bring inspiration, information, and understanding of the world, or because they contribute to an acquaintance with people across national and racial lines.

These books are good for home and church libraries and make excellent gifts. They are available from denominational and other bookstores. Prices are subject to change.

Books published by Friendship Press each year are also recommended. A list of the current books can be obtained from denominational bookstores or from Friendship Press, 475 Riverside Drive, New York 27, New York.

For children to ten years

All Children Pray, compiled by Julia Phillips Ruopp; illustrated by high school art students. A short collection of spontaneous prayers by children of many different countries and cultures. The Children's Plea for Peace, World Affairs Center, University of Minnesota, Minneapolis, single copy 35c, 25 or more copies, 25c each. (6 yrs. and up)

Editorial note: This is the eighth annual article by Mrs. Foster giving information about new books of religious value for family and church use. The previous articles, appearing in October or November since 1952, include suggestions which are worth considering along with those given in this article.

Adventures for the family through books

by Imo Ruyle FOSTER

Wife of the Editor, *International Journal of Religious Education*

All Through the Year, by Grace W. McGavran, decorations by Ruth Rogers. Original poems and stories based on the year's seasons. Good for family reading. Bethany Press, \$2.50. (8-10 yrs.)

The Animals of Doctor Schweitzer, by Jean Fritz, illustrated by Douglas Howland. A good introduction to Doctor Schweitzer for children. It emphasizes his reverence for life as expressed in his appreciation of the animals he gathers around his home. Coward-McCann, \$3.00. (6 yrs. and up)

Bless This Day: a Book of Prayers for Children, compiled by Elfrida Vipont, illustrated by Harold Jones. Prayers collected from the entire range of Christian literature. Some of the prayers are familiar, others little known, but all are reverent and good for family use. Harcourt, Brace, \$3.25. (6 yrs. and up)

The Chinese Knew, by Tillie S. Pine and Joseph Levine, illustrated by Ezra Jack Keats. Interesting, factual material which indicates some of the contributions to mankind made by the Chinese through the centuries. Whittlesey House, \$2.50. (5-9 yrs.)

Everything Is Somewhere, written and illustrated by Vasiliu. Through rhythmic prose, the child's thoughts are centered on his toys and things he sees. Each has its place, but "God is everywhere." John Day Co., \$2.75. (4-8 yrs.)

A Friend Is Someone Who Likes You, written and illustrated by Joan Walsh Anglund. In simple text and quaint illustrations, children are reminded of the joy of finding friends in people and in nature. Harcourt, Brace, \$1.75. (4-7 yrs.)

Hands, Hands, Hands, by Harriet Van Meter. Lovely photographs of children using their hands for finger painting, eating, playing, and praying. John Knox Press, \$1.75. (3-6 yrs.)

I Think about Jesus, by Kate Smallwood, illustrated by Esther Friend. In the simple words of a child, Jesus and his love become real to children. Rand McNally, 75c. (4-6 yrs.)

The Legend of Befana, by Henry Chafetz, illustrated by Ronni Solbert. A lovely story of seeking and sharing, based on the legend of Befana, whom no one has seen but to whom the doors of Italy are opened on Twelfth Night after Christmas. Houghton Mifflin, \$2.75. (6-9 yrs.)

Let It Rain! by Dorothy Koch, illustrated by Helen Stone. Children tell how they enjoy a rainy day. The book will help children develop the right attitude toward nature and toward things

which interrupt their plans. Holiday House, \$2.95. (4-7 yrs.)

Let's Go to the United Nations Headquarters, by Joanna Cochrane, illustrated by Alan Moyler. A simple description of what a child will see at the UN. An excellent introduction to be used before a child's visit to the UN. G. P. Putnam's Sons, \$1.95. (6 yrs. and up)

Little Brother, story and pictures by Charlotte Baker. Little Johnny felt neglected by his parents after the new baby arrived. Before long he learned that there was enough love for both. David McKay, \$2.50. (4-8 yrs.)

Little Sioux Girl, written and illustrated by Lois Lenski. Experiences of a little Indian girl told in the setting of the family life on a Dakota reservation. Lippincott, \$2.75. (7-9 yrs.)

The Magic Meadow, written and illustrated by Ingri and Edgar Parin D'Aulaire. Through colorful pictures and few words, the book tells about life in Switzerland. Included is the story of the Peace Palace at Geneva and the school where boys and girls of many races work happily together. Doubleday, \$3.00. (4-8 yrs.)

New Friends for Pepe, by Anne M. Halladay, illustrated by Janet Smalley. Pepe, a little Mexican boy, had to move often with his migrant parents. He did not want to leave his newly made friends, but his teachers told him he would always make new friends wherever he went because of his own friendliness. Bethany Press, \$1.75. (5-8 yrs.)

The Picnic, written and illustrated by James Daugherty. Through a story about animals, children can see how half-truths bring misunderstandings and how acquaintance brings appreciation. Viking, \$2.50. (6 yrs. and up)

Pre-school Party Parade, by Bernice Hogan. Detailed plans for twenty-four parties that children under seven and their adult hosts will enjoy. Abingdon, \$1.35, paper; \$2.25, cloth.

Sia Lives on Kilimanjaro, text by Astrid Lindgren, photographs by Anna Riwkin-Brick. Through beautiful photographs and brief explanations, children will be taken across geographical and racial lines to enjoy Sia and her family in East Africa. Macmillan, \$2.00. (6-10 yrs.)



A father and son reading together was one of the subjects selected by Dwight Kirsch, contemporary American artist, to illustrate "the good things of life."

Bankers Life Insurance Company of Nebraska

Something for Jesus, by Edith Berven Eckblad, illustrated by Melva Mickelson. In pictures and text, the book tells of children who want to share something with Jesus. At the end they find that the best thing they have to share is love. Augsburg, \$1.00. (4-6 yrs.)

For children to twelve years

The Cave, by Elizabeth Coatsworth, illustrated by Allan Houser. The story of friendship and respect that developed between a sensitive boy and a proud Basque herder as the two worked together in the Navajo sheep country. Viking, \$2.50. (8-12 yrs.)

Cristy at Skippinghills, by Mabel Leigh Hunt, illustrated by Velma Ilesley. A family story of a move to a new town with new friends and new experiences. Lippincott, \$3.00. (8-12 yrs.)

Getting to Know Lebanon, by Jim Breetveld, illustrated by Haris Petie. An account of a land (the only Christian country in the Arab League) and its people, whom others need to know and understand. Coward-McCann, \$2.50. (8-12 yrs.)

Luther Burbank, Nature's Helper, by Lillian J. Bragdon, illustrated by Frederick T. Chapman. Burbank, who added much to the world's beauty, urged children to learn to know the wonderful world in which they lived. He told them to use their eyes and ears, and not to miss any of the beauty around them. Abingdon, \$1.75. (8-12 yrs.)

Magic Word for Elin, by Alice Alison Lide and Margaret Alison Johansen, illustrated by Cheslie D'Andrea. When the Repo family moved from Helsinki to a farm, the children learned about the customs of their ancestors. A picture of life in Finland. Abingdon, \$2.25. (8-12 yrs.)

The Navajo, by Sonia Bleeker, illustrated by Patricia Boodell. With Slim Runner as the main character, the story tells about Indian life today and long ago. Morrow Junior Books, \$2.50. (8-12 yrs.)

Nkwala, by Edith Sharp. Nkwala, an Indian boy, risked his life for his people in the Pacific Northwest. Because of his courage, he was no longer considered a boy. Little, Brown, \$3.00. (8-12 yrs.)

The Potter and the Little Greek Maid, written and illustrated by Louise Lemp. An old Greek slave, an artist who loved

beauty, loved another more than himself. He did not allow slavery to keep him from creating beautiful things and living an unselfish life. Viking, \$2.50. (9-12 yrs.)

Science in Your Own Backyard, written and illustrated by Elizabeth K. Cooper. A book to stimulate families to observe and appreciate the various forms of life that are around them. Harcourt, Brace, \$3.00. (10 yrs. and up)

They Like You Better, by James B. Garfield, illustrated by Robert Greiner. Ten-year-old Billy was homeless and afraid of everyone until he learned that he too could be loved and trusted. Viking, \$2.75. (9-12 yrs.)

Tino and the Typhoon, by Alice Geer Kelsey. An exciting story of family life and customs in the Philippines. Longmans, Green, \$2.75. (8-12 yrs.)

For young people

Along Comes Spring, by Mildred Lawrence. A college freshman shared her family with her roommate, and both came to a new appreciation of family life and love. Harcourt, Brace, \$3.00. (14 yrs. and up)

The Arabs, by Harry B. Ellis, illustrated by Leonard Everett Fisher. A brief introduction to the history, life, and culture of the Arabs, who are prominent in the news today. World, \$2.95. (12 yrs. and up)

A Doctor Alone, by Peggy Chambers. A biography of Elizabeth Blackwell, who became the first woman physician in the United States. She gained her training and position in the medical world in the face of public opposition and discouragement. Through her achievement, other women had the opportunity for training and service which is taken for granted today. Abelard-Schuman, \$2.75. (14 yrs. and up)

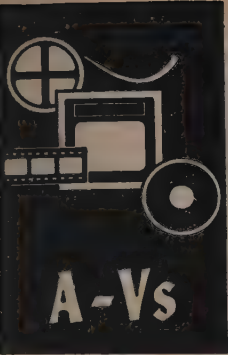
Dürer, by Elizabeth Ripley. Illustrated by reproductions of the artist's work. The text tells something of the life of a man who has brought inspiration to many people of all ages. Lippincott, \$3.00. (12 yrs. and up)

The Face in the Stone, by Elsie Reif Ziegler, illustrated by Ray Abel. In a community of new Americans, a young man finds that love and forgiveness are stronger than hate and the desire for revenge. Longmans, Green, \$2.75. (14 yrs. and up)

Flight to Freedom: The Story of the Underground Railroad, by Henrietta Buckmaster. An informative book about the contributions of both Negro and white abolitionists who tried to bring freedom to slaves. A story that is not yet finished! Crowell, \$3.00. (12 yrs. and up)

A Gallery of Mothers and Their Children, text by Marian King. A collection of paintings of mothers and their children. There is an introduction to each of the paintings, which have been selected from many art galleries in the United States. Lippincott, \$3.00. (12 yrs. and up)

(Continued on page 50)



A-Vs in Christian Education

Prepared by the
Department of A-V and
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Current Evaluations

(from a nation-wide network of inter-
denominational committees)

Beside the Manger

31-frame filmstrip, color, script, guide,
with or without 33 $\frac{1}{3}$ rpm recording. Pro-
duced by the Lutheran Church—Missouri
Synod (Concordia Films), 1958. Avail-
able from some denominational film li-
braries and other Concordia dealers. Sale:
\$7.50 with recording, \$5.00 without.

As a group of children gathers for a
Christmas party and gift exchange, they
rehear the Nativity story and are re-
minded of God's unique gift to them. The
scriptural account is an edited composite;
the concluding note is one that asks for
the giving of the viewers' total lives to
God in return for Jesus.

While churches upholding the pro-
ducer's point of view may find it useful,
many others will not. The basic differ-
ences on the matter deal with how old a
child should be before certain theological
concepts are introduced and how these
should be introduced at this age level.
The evaluators considered the subject
interpretation in this filmstrip too ad-
vanced for the target audience of pri-
maries and younger juniors. While the
collage form of visualization is a welcome
innovation as such, the quality of its

execution is not uniformly good. If the
filmstrip was purchased without the re-
cording, imaginative teachers might adapt
their own narrative to selected frames.
All in all, the material is limited for in-
structional and motivational use with
primaries. Most of its weakness lies in
the failure of the script to talk "with"
instead of "to" the young viewers.

(II-A-1)†

The Christ-Child Comes to Christian Homes

34-frame filmstrip, color, script, guide,
with 33 $\frac{1}{3}$ rpm recording. Produced by
the Lutheran Church—Missouri Synod
(Concordia Films), 1956. Available from
some denominational film libraries and
other Concordia dealers. Sale: \$8.00.

A contemporary family celebrates the
day and meanings of Christmas. Gather-
ing around the tree that morning, in robes
and slippers, the parents and children
open their gifts and enjoy the tree's
beauty. The father calls attention to the
creche on the mantel and leads the family
in a devotional period. The Christmas
story is read and visualized, carols are
sung (with words on the screen for view-
er participation), and the day's real
meanings are discussed by all.

The emphasis on the importance of the
event to family life is commendable. In
a few respects, however, the material
misses its potential mark. The script
"flashes" all the way back to Genesis for
the Nativity story's roots and the con-
sequent sweep expects considerable close
attention by all viewers. Singing more
than one verse of each carol may also
conflict with smooth continuity, but this
is not a major point. Photography is
only fair; unless the preview prints were
not up to par, light differentials be-
tween night and day are not easily dis-
cernible. For those congregations desir-
ing the more conservative approach to
Jesus' birth, however, it could be recom-
mended for the inspiration and motiva-
tion of primaries through adults. In
other fellowships, it could be acceptable
for the same uses and ages. There is
enough potential value in the family-life
implications to warrant consideration of
the filmstrip.

(II-A-1; VII-F)†

Christmas on Grandfather's Farm

22-minute motion picture, color or
b & w, guide. Produced by Coronet
Films, 1958. Available from some de-
nominational, university, and other edu-
cational film libraries. Rental rates will
vary.

Set in the late 1800s, this period piece
opens as the grandparents are preparing
dinner and decorating in anticipation of
their family's gathering. As the loved
ones arrive by sleigh, greetings are ex-

†Indicates subject area as used in classi-
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Evaluation "Ratings" and Their Meanings:

HIGHLY RECOMMENDED—superior in
virtually every quality; an out-
standing contribution to its subject
area; will probably remain a
"classic" in its field for some time.

RECOMMENDED—generally good to ex-
cellent in overall quality and
potential contribution to its area;
could be used with a minimum of
difficulty to the utilization leader.

ACCEPTABLE—average in overall qual-
ity and potential; adequate and
satisfactory without being espe-
cially distinctive.

LIMITED—mediocre in general; could
be useful in part, if adapted.

NOT RECOMMENDED—poor in religious
educational potential as well as
average to poor in technical quali-
ties.

changed and gifts are placed around the
tree. After sharing their presents, every-
one gathers around the parlor piano for
a carol sing.

Admittedly offering little in the way
of explicit Christian education material,
the film may still fill the bill for a sea-
sonal family program. Acting and pac-
ing are somewhat stiff, but the faithful
sets are warmly rendered in fine color
photography. It is acceptable as a whole-
some entertainment for primaries through
adults.

(VI-A-5)†

The Christmas Riddle

35-frame filmstrip, color, script, guide,
with 33 $\frac{1}{3}$ rpm recording. Produced by
Family Films (Family Filmstrips), 1958.
Available from denominational film li-
braries and other Family dealers. Sale:
\$10.00.

Eight-year-old Sandy Adams comes
home from church school with a riddle
posed to her class by its teacher: what
is the greatest gift of all? Paralleling the
producer's motion picture, *God's Christ-
mas Gift*, the filmstrip follows Sandy as
she shares in holiday preparations with
her parents and sees in these warm rela-
tions the answer of love.

Simple in treatment, the story line
should be easily understood by young-
sters. Technical qualities are satisfactory,
with the motion-picture soundtrack offer-
ing the fresh quality of live dialogue.
Other sound filmstrips have used mul-
tiple-voice narration, but not in this way.
Since cinema dialogue is often more
slowly paced than that prepared spec-
ifically for the still-picture medium,
viewers may be aware of the difference.
This should not weaken appreciably the
material's value, however; nor should the
occasionally garish color reproduction.
The thrust of the script and its inter-
pretation merit a recommended for the
discussion stimulation and motivation of
primaries and younger juniors, as well as
audiences including parents.

(VI-A-5)†

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Congo Journey

28-minute motion picture, color or b & w, guide. Produced by the Methodist Church (Board of Missions), 1958. Available from Methodist Publishing Houses. Rental: \$10.00 color, \$6.00 b & w.

A personal guide takes viewers on a tour of Methodist mission activity in the Belgian Congo. Beginning in rural areas with glimpses of daily life, customs, and religious rites, the film moves on to cities and their contemporary scenes of people and places. When focusing on Christianity's impact upon the country, the film documents the increasing role played by indigenous clergy and lay leadership, and especially its role in helping rural Congolese adjust to city life as they move in search of the benefits of industrialization.

Challenging without being particularly moving, the material could be useful with others than Methodists. As is almost expected in a half-hour film, only some of the pertinent problems and accomplishments are covered but those that are receive generally adequate attention. Some may feel the approach is too general; others will welcome the absence of statistics and an attempt at probing beneath them. As implied above, the various Methodist identifications are not excessive or distracting; in truth, the note of urgency sounded on behalf of this entire continent is most valid for all Christians. The film is recommended for instruction and promotion with juniors through adults.

(V-C-1)†

God's Best Gift

27-frame filmstrip, color, script, guide, with 33 $\frac{1}{3}$ rpm recording. Produced by Church-Craft Pictures, 1958. Available from some denominational film libraries and other Church-Craft dealers. Sale: \$8.00.

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gardeners and primaries, the material tells the Christmas story with an accent on its worship implications. Mary and Joseph's trip to Bethlehem, the shepherds leaving their flock, the wise men following the star, are included, with the added touch of using a "child" angel as God's messenger.

Once again, your theological and educational position will determine the possibilities of this piece for your purposes. One committee felt that too much is included for kindergarteners. On the other hand, the narrative places the magi visit later on in Jesus' childhood, a scholarly quality welcomed in materials produced for the more conservative fellowships. The unusually slow narration stems from results of educational studies made for the producer, and which are not universally accepted. The visuals are pleasantly executed though too crowded for kindergarteners. *Recommended for the instruction and worship of primaries in churches desiring this approach, the strip could be acceptable for the same uses with kindergarteners therein, if adapted.* Acceptable for worship with primaries in more liberal congregations, it would have limited use with kindergarteners in such churches.

(II-A-1; VI-A-5)†

Grandfather's Boyhood Thanksgiving

45-frame filmstrip, color, script, with 33½ rpm recording. Produced by Society for Visual Education, 1958. Available from denominational film libraries and other SVE dealers. Sale: \$10.00.

Two youngsters enjoy a Thanksgiving dinner prepared in Grandmother's modern kitchen; after which Grandfather begins reminiscing over what the day was like when he was a boy. He tells of the many lengthy preparations, the gathering of all family members from near and far, and the activities that continued through the entire day. In conclusion, he comments on how, though living habits have changed, the essence of Thanksgiving Day continues the same.

Here is one more attractive tool from a secular producer that may not fit ideally into curriculum units as such, but offers a good deal to family programs during the season. Art work and script are interesting, and the informal spirit of the piece is engaging. Older viewers who remember experiences similar to those presented probably will find it faithful to their recollections. Some may wonder why the contemporary celebration seems to exclude the children's parents, yet this is a relatively minor point. Generally speaking, the material is recommended as inspirational entertainment with older primaries through adults. The understandable inclusion of snow in the visuals may or may not affect its value in snowless areas.

(VI-A-5)†

The Harvest

30-minute motion picture, b & w, guide. Produced by National Film Board of Canada and released through the National Council of Churches (Broadcasting and Film Commission), 1959. Available

from denominational and other BFC film libraries. Rental: \$6.00.

The Rev. Mr. Dawson is typical of many rural pastors today. Well educated and thoroughly dedicated, he nonetheless has misgivings over the often-apparent fruitlessness of a static parish. When one of his members, a farmer and lifelong resident of the area, asks Dawson to convince his only son to stay put rather than work in the city, the minister offers to talk with the boy, but makes no promises. In the consequent conversation, Dawson is caught short by the youth's honest query if the former isn't actually "just passing through" on his way to a larger, city church. To complicate the clergyman's life even more, he receives a call from such a parish. As these story elements reach their conclusion, the son goes to the city and the pastor stays where he feels his present ministry must be.

Such a story begs a multitude of questions, sometimes only to leave most of them untouched, let alone unresolved. This production has an earthy atmosphere about it, yet it has little mental nourishment. The reasons for the son's wanting to leave as well as those compelling the pastor to stay are satisfactory enough but many of the primary conflicts in today's town and country areas are not explored. For example, the potential effects of the migration of rural population and the needs for rural congregations to adjust continually to the effects of migration are mentioned adequately. However, the major dilemmas caused by industrialized farming and other manifestations of absentee ownership are not suggested, though their relevance is great. All this is said only to indicate how a "good" film might have been "great." As a discussion stimulator with senior highs through adults, it is recommended; as a motivation piece in terms of the vocation in town and country ministries, it is acceptable.

(V-B-3; VI-D-1)†

Holidays

Album of four 7" 78 rpm recordings. Produced by the United Presbyterian Church in the U.S.A. (Westminster Press: Geneva Records), 1958. Available from the producer and other denominational film libraries. Sale: \$2.75.

Intended for use with three-, four-, and five-year-olds, the album covers Christmas, New Year and Easter, Thanksgiving, Valentine Day, and "Birthdays." Appropriate sound effects plus simple, often scriptural narration are woven between major musical portions of each side. The songs selected are some which may be taught easily by the age levels in mind.

While small bits of the total material may be too advanced for three-year-olds, the album is recommended as purposeful entertainment with kindergarteners. The effects, narratives, and music are well executed and the recordings indicate care in preparation of content as well as production. Transitions from one thing to another are a little abrupt but this ought not handicap effective use. Some may note, also, that the Easter side omits mention of the day's explicitly Christian

nature. Whether or not this is justified by one school of educational thought cannot be answered in these lines.

(VI-A-5; IV-C-11)†

How to Make a Christmas Wreath

17-frame filmstrip, b & w, captions, script, guide. Produced by Visual Education Consultants, 1956. Available from the producer, 2066 Helena St., Madison 4, Wisc. Sale: \$3.50.

The step-by-step process in fashioning attractive seasonal decorations from simple and inexpensive materials is visualized with live photography. The producer's target audience includes children and youth as well as their teachers.

Though color would have enhanced the presentation, the piece goes about its job with clarity and simplicity. More detailed, close-up shots could have made it even better. Church school classes may not have the time for Sunday morning use but any one of the number of other groups related could consider it for implications with crafts, family activities, etc. The evaluators deem the filmstrip acceptable for the instruction of older primaries through adults, including leaders and teachers.

(X-D-8; VII-G)†

How to Make Christmas Dolls

21-frame filmstrip, b & w, captions, script, guide. Produced by Visual Education Consultants, 1955. Available from the producer, 2066 Helena St., Madison 4, Wisc. Sale: \$3.50.

Here are instructions for making your own creche figures from bottles, wire, papier mache, cloth, and paper. Ideas for using the figures are suggested along with the possibilities for individual creative expression in making them.

Although the person unskilled in this or any other craft may feel the need for more detailed instructions, the strength of this filmstrip lies in its clear general directions. The highlighting of personal creativity is a plus, also. Recommended as a motivational and instructional tool with primaries through junior highs in separate groupings, it carries the same rating for the same uses with primaries through adults in family workshops. Of course, this evaluation statement applies also to leaders and teachers.

(X-D-8; VII-G)†

Let's Keep Christmas

43-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by Society for Visual Education, 1958. Available from denominational film libraries and other SVE dealers. Sale: \$10.00.

Peter Marshall's sermon of the same title is read with visualization through paintings. The late clergyman's thoughts include capturing the true spirit of Christmas or, better yet, letting that spirit capture us.

There seems to be a felt need for such materials in some churches today. Whether or not this one fills the bill may be up to individual leaders. Three committees viewed the filmstrip and concurred on several points. No doubt, the piece will be popular. Marshall's name

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and down-to-earth messages are meaningful to many Christians. This treatment of one message, however, leaves something to be desired. At times the narrator is speaking of Christmas' real meanings while the visuals feature Santa Claus and decorations. It is dubious that most viewers will pick up possible positive meanings from what might be purposeful antithesis. Instead, audio and visual will only fail to blend. One minor addition before looking at the good points: the wise men are shown at the manger and such conflict with biblical scholarship should be noted. On the other hand, the narrator's interpretation is warm without becoming overly sentimental. Musical backgrounds are unobtrusive, and the visuals are simple and colorful enough to hold general interest. With careful utilization, the possibilities in the material make it recommended for inspirational entertainment, acceptable for inspiration alone with junior highs through adults.

(VI-A-5)†

A Puppy for Christmas

36-frame filmstrip, color, script, guide, with 33 1/3 rpm recording. Produced by Society for Visual Education, 1958. Available from denominational film libraries and other SVE dealers. Sale: \$8.00.

Johnny happily finds a puppy under his Christmas tree and, after letting everyone in a two-mile radius know how he feels about his new friend, follows his father's suggestions for taking care of it. He builds a bed, sees to it that the pup eats properly, and lets it sleep in his room when the animal becomes lonely in another room.

A teacher's ingenuity could elicit a number of learning experiences from the idea of responsibility to that of sharing. Full of natural appeal for the younger set, the strip nonetheless includes nothing of Christmas' essential significance. Two minor points of caution: having the puppy in a wrapped box and using a boy whose apparent age conflicts with his ability to read an animal care manual. The continuity is well-paced, however, and other technical qualities are good. Recommended as entertainment with teaching possibilities for kindergarteners and primaries, it is acceptable for the same ages as a straight instructive piece.

(VI-B-8)†

Report from Africa

Two 55-minute motion pictures, b & w, guides. Produced by CBS-Television and released through McGraw-Hill Book Co. (Text-film Dept.), 1956. Available from some university and other educational film libraries. Rental rates will vary.

Part I explores contemporary conditions and freedom surges in the Belgian Congo, Gold Coast, Kenya, Liberia, Rhodesia, and Union of South Africa. Part II does a similar job on Algeria, Egypt, Ethiopia, Libya, Morocco, and the Sudan with interviews of six leaders and glimpses of Point Four efforts on the continent. Both films are from Edward R. Murrow's "See It Now" series.

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than an hour presents its problems and leads to weaknesses, but the films' objective is not so much to offer cameos of separate countries as it is to document the swiftly changing complexion of all Africa. A few years have passed since CBS made these materials and while some items are out-of-date today most of them are all too enduring. Curious yet sensitive, Murrow comes through with his usual workmanlike reporting job and the summaries at the end of each part are most incisive. Thus, the two films are recommended for the *instructional discussion stimulation of senior highs through adults*, though Part I deals with more formal mission "fields" than Part II. (VIII-1; C)†

Star of Bethlehem

13-minute motion picture, color. Produced by Primrose Productions and released by Cathedral Films, 1958. Available from denominational and other Cathedral film libraries. Rental: \$8.00.

Black, cut-out silhouettes in animation against a static background visualize the Christmas story read from the Gospels. It opens with the trip to Bethlehem and closes with the visit of the wise men.

There is always some new technique under the sun. Unfortunately, the one introduced here soon loses its novelty. After four or five minutes, the evaluators found themselves restless and convinced that though the art form might be interesting to children, the film's relative length limits its use with its optimum age levels. Teachers would want to study the film carefully in order to separate fact from fiction in the narrative. Any "might-have-been" elements of a rewritten biblical story are not necessarily out of order, but group and leader should be aware of any such distinctions. The film can be recommended for the *entertainment of primaries through adults, acceptable for the instruction of primaries and juniors*.

(II-A-1)†

Stories about Our Christmas Carols

56-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers. Sale: \$10.00.

An introductory sequence traces the development of this seasonal music form from its beginnings almost 2000 years ago. Then, the stories behind four carols are

told, with "sing-along" frames for each: "Away in a Manger," "We Three Kings of Orient Are," "O Come All Ye Faithful," and "Silent Night."

Inviting some amount of active viewer participation, the material is recommended as *instructional entertainment for juniors through adults*. Because of its swift historical sweep and consequent oversimplification at points, teachers would be wise to supplement carefully if using it in a classroom. Artwork is uncluttered and colorful, narration is pleasant without being patronizing. Transitions from carol to carol are smooth and the whole approach is light yet appropriate.

(VI-A-5; IV-A)†

Stories about Our Christmas Traditions

54-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers. Sale: \$10.00.

As a present-day family prepares for its celebration of Christmas, the filmstrip shares the origins of many holiday customs. Among them are the Christmas tree and decorations, evergreens, candles, holly, mistletoe, poinsettias, gifts, yule log, and creche.

A good deal of interesting information not covered in most other related audio-visuals is treated, with the communicative burden resting primarily on the audio rather than visual. Nonetheless, the script's absence of great detail enhances utilization possibilities with children, and the artwork should appeal to them, too. The recorded narration moves rather fast for the youngest minds but the total material interprets its subject clearly and adequately. It is recommended for the *instructional entertainment of primaries through junior highs as well as family groups*.

(VI-A-5; IV-A)†

Strange Gift

50-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by Society for Visual Education, 1957. Available from denominational film libraries and other SVE dealers. Sale: \$10.00.

Drawing a fictional tale from a scriptural truth, the production visualizes how a "Great Angel" gave the Christ child the gifts of light, song, and love, and how the "Little Angel" was given a small but strange gift for a baby. The narrative describes how this small angel learned the profoundness of Jesus' coming life and ministry.

While it has implications for Easter as well as Christmas, the filmstrip failed to elicit favorable reactions from any of three evaluating committees. The storyline involves insights too advanced for younger viewers; adults might well prefer the subject matter in more sophisticated art forms. The accent on angelology is not compatible with all theological positions either. Unfortunately, the material has limited use as a discussion stimulator

with adults and is not recommended for children and youth.

(VI-A-5)†

We See His Light

33-frame filmstrip, color, script, guide. Produced by the Lutheran Church—Missouri Synod (Concordia Films), 1958. Available from some denominational film libraries and other Concordia dealers. Sale: \$5.00.

Here is another seasonal material with built-in participation opportunities. It stresses how Jesus' light, made known at Bethlehem, can brighten contemporary homes with God's promises of hope, joy, and peace.

Congregations holding to the theological views of the producing denomination will find this more useful than will others. The strictly literal interpretation of scriptural contents carries over into the visuals as well as the script, with scenes such as the large hand of God holding in it a tiny baby. Certain frames are well executed, however, and the piece probably will do its intended job with its intended audiences. *Acceptable as a worship aid with juniors in these circles, it is limited for such use and ages in other communions*.

(VI-A-5)†

When Jesus Was Born series

Four filmstrips, color, scripts, guides, with two 33½ rpm recordings (two titles to a record). Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers. Sale: \$19.50 complete, \$5.25 each filmstrip, \$2.00 each record.

Jesus Is Born (20 frames) tells the Nativity story as it is found in Luke 2:1-7.

The Shepherds' Visit (22 frames) follows Luke's account of the angelic announcement through their arrival.

The Wise Men Bring Gifts (24 frames) adapts the narrative of Matthew 2:1-11.

Growing Up in Nazareth (21 frames) considers what the Bible shares of Jesus' boyhood in Luke 2:39-41 and 51-52.

Various committees have varying evaluations on these materials. Much of this is no doubt due to the variety of educational viewpoints found among Christian educators. The producer should be commended (among others) for devoting attention to projected pieces for kindergartners. *Precisely* how these young viewers respond to learning situations in which such are used can be only theorized. The relative length of each strip is about right for this age level; the artwork is generally uncluttered. However, certain adult faces are drawn with what appeared to the evaluators as a rather grotesque look. The narration features simple scripting vocabulary yet lacks any significant degree of empathy for viewers. "Jesus Is Born" does the best overall job and is recommended for the instruction of kindergartners. The other three fail to add much to the available materials on the subject and are acceptable for the same use and age level.

(II-A-1)†



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Worship Resources

for November

Primary Department

by Marian Claassen FRANZ*

THEME FOR NOVEMBER:
Giving Thanks by Sharing

For the Leader

True thankfulness stems from the realization that all we have comes from the hand of God. Although we have "earned" it, we have no more "right" to our material abundance than those of our world who are poor, hungry, and sick, and have not had the opportunity to earn. It is not the Christian manner merely to give verbal thanks to God and stop there. Out of true thankfulness comes a desire to share.

The worship services for this month should help the children understand that they may show thankfulness to God by sharing with others, thereby awakening in them a desire to do likewise and helping them find the opportunity. The climax for the month is reached on the Sunday when the gift which the children bring will be dedicated and sent on its way. This may be a gift of food, money, clothing, etc.; and may be sent overseas through a relief agency, or to a person or institution in the community. Lead the children to realize that, as they share with other members of God's family, they are continuing the work of "Jesus of Nazareth who went about doing good." "Tis not what we give, but what we share, For the gift without the giver is bare; He who gives himself with his alms feeds three: Himself, his hungering neighbor, and me."

RESOURCES:

Relief agencies will be happy to supply

you with information about projects for children, and with helpful stories, pictures, and activities to accompany them. Write to either of the following interdenominational relief agencies: Church World Service,³ or to the United States Committee for UNICEF (P.O. Box 1704, Church Street station, New York 8), or to your denominational headquarters.

Filmstrips that will help to develop this month's services are:

The Travelin' Man. Tells how the money the children give for overseas relief sends food, clothing, medicine, etc. to needy children all over the world. \$3.00. Order from Christian Rural Overseas Program.³

A Birthday Cake for Rima. A displaced Jordanian girl who doesn't have enough food even for a birthday cake receives relief help. It shows how children can carry on acts of kindness in the land where Jesus lived. \$3.00. Order from Christian Rural Overseas Program.³

A Gift from Japan. If you want to emphasize that children of other countries also share with us, this filmstrip of drawings from Japanese children will help. \$3.00. Order from Audio-Visual Library, 281 Fourth Avenue, New York 10, N.Y.

Hymns are taken from *Hymns for Primary Worship*⁴

1. Planning to Share

WORSHIP SETTING: Picture of Jesus helping someone.

SCRIPTURE: II Corinthians 9:7

SONGS: "Thy work, O God, needs many hands," "Friends of Jesus must be kind"²

PRESENTATION:

You may wish to use one of the above filmstrips to launch your special Thanksgiving offering or you may wish to tell a story regarding the person or persons with whom you choose to share.

Give the children a voice in the selection of their project. Make certain that each understands clearly the purpose for which the gift is given. Avoid vague and inaccurate generalities, such as "the poor" and "people far away." Try to make clear the specific need in terms that children can understand: milk, shoes, a toy.

Plan for every child to have a part in the enterprise. It may be helping to earn money for the purchase or mailing of a gift, helping with the shopping, collecting gifts in kind, helping to wrap and mail the package, or writing a letter about it. If you plan to use the worship period on Thanksgiving Sunday to deliver the gift to some local recipient, you may wish to plan a short program to accompany the giving.

Discuss why it is that we like to give at Thanksgiving time: because we wish to show our gratitude and thanks to God. Emphasize sharing with friends, rather than merely giving out of our plenty.

PRAYER: Include in your prayer thanks for Jesus, who went about helping people, concern for those who need help, and a request for God's guidance in this project.

¹From "The Vision of Sir Launfal," by James Russell Lowell.

²*Hymns for Primary Worship*, Westminster or Judson Press.

2. Gifts from God

WORSHIP SETTING: Stalks of wheat or other grain, seeds, a Bible, a card with the words "Gifts from God."

SONGS: "See the farmer sow the seed," "Back of the loaf," "To God who gives us daily bread"²

SCRIPTURE: Luke 11:13

STORY:

THANK GOD FOR BREAD

"I am hungry," said John. "I will ask the baker for some bread to eat."

"Mr. Baker, will you please give me some bread?" asked John.

"I will give you some bread," said the baker, "but first I must have some flour to make the bread." So John went to the mill, where the men were grinding wheat into flour. "Mr. Miller," he asked, "May I have some flour to make some bread?"

"I will give you some flour," said the miller, "but first I must have some grains of wheat to grind into flour." So John went to the farmer.

"Mr. Farmer, may I have some grains of wheat so the miller can grind them into flour, so the baker can bake some bread for me to eat?"

"I will give you some grains of wheat," said the farmer, "but first they must grow on the green plants in the wheat field."

"Mr. Wheat Plant," said John bending over very near to one of the plants in the wheat field, "may I have some grains of wheat so the miller can grind them into flour, so the baker can bake some bread for me to eat?"

"I will give you some grains of wheat," said the wheat plant, "but first you must wait for God to make them grow on me."

"How does God make you grow?" John wondered.

"I really don't understand very much about it," said the wheat plant thoughtfully, "but I'll tell you as much as I know."

"Once upon a time," began the wheat plant trying to remember, "I was only a tiny grain of wheat. One warm day the farmer put me into the ground right here." And with his long leaf hand he pointed down to the exact spot where he was standing. "Then the farmer covered me with some of this soft earth."

"Did the farmer make the earth?" asked John.

"Oh, by all means no," said the wheat plant. "God made the earth. I thought you knew that. The farmer only covered me with some of it."

"Well, to go on with my story, God made the warm sun shine down and sent rain to give me food. I felt myself grow fatter and fatter. Then something happened! White roots grew down from me farther into the earth to find more food. Green leaves grew up from me so high that now I can wave them in the air. See?"

"But I don't see any grains of wheat for my bread!" said John, remembering that he was still hungry.

"I was just coming to that part," said the wheat plant. "Do you see my head right here? If you come here every day you'll see small soft grains of wheat, each in its own blanket, grow into big and hard grains of wheat. When they're ripe, I'm going to drop some of them back to the earth so that I can grow all over again. But God always gives me so many grains of wheat that I won't need them all. I'll have plenty to share with you, and you may have some for your bread."

"Thank you," said John.

*Church School Superintendent, Woodlawn Mennonite Church, Chicago; curriculum writer, General Conference Mennonite Church.



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"Oh, don't thank me," said the wheat plant. "Thank God. He makes me grow."

One day when the wheat was finally ripe, John took a handful of grains. "Thank you, Mr. Farmer, for the wheat," he said.

"Oh, don't thank me," said the farmer. "Thank God. He sends the rain and sunshine."

The miller ground the wheat into flour. "Thank you, Mr. Miller, for the flour," said John.

"Oh, don't thank me," said the miller. "Thank God. He makes the wheat."

John gave the flour to the baker, who baked it into a loaf of warm, brown, sweet-smelling bread. "Thank you, Mr. Baker, for the bread," said John.

"Oh, don't thank me," said the baker. "Thank God for bread!"

John ran home to share the bread with his family. They bowed their heads and said, "Thank you God, for bread."

PRAYER: "Dear God, we thank thee for all the good gifts which you give us. Help us to share them with others."

3. Sharing God's Gifts

SCRIPTURE:

Nehemiah 8:10. Explain that at a Thanksgiving long ago the people were happy and wanted to give their thanks to God. The minister told them, "Have a big feast and a good time on Thanksgiving Day, but do not forget those who do not have enough. Share some of your good things with them." Follow with a discussion of your own Thanksgiving sharing plans.

LITANY OF THANKSGIVING:

A prayer is more meaningful if the thoughts in it are the children's own. Let the children choose from several responses, e.g., "We give thee thanks, O God" or "O give thanks to the Lord." Write their choice on the board. Now ask them to suggest things for which they are thankful and list these alternately with the response. The litany might go something like this:

"For our homes, and parents who love us,

We give thee thanks, O God.

For all your gifts which we can share,

We give thee thanks, O God."

You may wish to make up a simple tune and let the children sing the response. Keep the litany and use it several times during the month.

STORY:

THE MAGIC SUIT

To Ahmed, the day started like any other day in the refugee camp where he lived. He dressed in the same ragged jacket and patched pants, ate the same thin gruel for breakfast, went to school as usual.

But Ahmed soon found it was an extra-special kind of day when Miss Fawzi, the teacher, told him and his classmates that a shipment of clothing had arrived from the American churches.

"Tell your families," she said, "to come to the 'choosing' tomorrow to pick out what they need."

Ahmed rushed home to tell the good news, but his steps lagged as he thought of his father, Mahmoud. After living eight years in the dreary camp, Mahmoud had lost all hope. He could not forget the nice house and the print shop he had been forced to leave behind in Palestine. He had become sorrowful and silent, unwilling to face old friends. What if he

were even unwilling to go to the "choosing," thought Ahmed.

At home when he told his news, Sara, his little sister, cried, "I want a red jacket!"

Ahmed's mother looked thoughtful. "The head of the house should choose," she said.

But Ahmed's father did not look up. His mother looked at Ahmed. "You will have to choose for the family," she said.

Next morning, wading in line, Ahmed thought of what he must get—a jacket for Sara, a warm dress for Mother, a suit for Father. And, oh, if there were only a good pair of pants, he thought, rubbing his hands over the patches which seemed to be everywhere.

At the "choosing" the clothing was neatly arranged on benches. There was no red jacket. But Ahmed found a warm blue coat for Sara, a dress for his mother, and a good, brown woolen suit—coat, pants and even a vest—that would be fine for Father. And a wonderful pair of boy's pants without a single patch!

The man in charge smiled at him but sadly shook his head. "If you want that fine woolen suit for your father, that's all you can take," he said. "We have only a few men's suits. A family that gets one can take nothing else."

Ahmed's heart fell. He looked at the clothes in his arms—especially at the suit. With it, his father might forget his sorrow. If he had decent clothes he might be able to find a job and earn money for things the family needed so badly.

Ahmed put back the coat. He put back the dress, and he put back the trousers without patches. Hugging the suit to him, he said, "I want the whole suit for my father."

Met at the door by his mother, he explained his choice to her. She smiled, "You did right, my son."

But when Mahmoud learned about it, he became very angry. "How could you choose something for me and leave your mother and sister with nothing?"

But when Mahmoud realized they all felt he should have it, a great change came over him. He tried on the suit. Now he was not ashamed to see his friends. When he met them, he said proudly, "My son chose this for me."

Mahmoud soon found a job, and with part of his first pay he bought enough woolen goods to make Ahmed a pair of trousers. "Because," he said, "it does not befit the 'second man' in the family to wear trousers made mostly of patches."

And so it was that a suit from America became a "magic suit" which brought new courage to a family which had almost given up hope.

—From Church World Service

PRAYER (May be sung or spoken): "We thank thee, God our Father!"

4. "Father, Bless the Gifts"

WORSHIP SETTING: A gift which is being dedicated; a picture of recipients, or of Jesus blessing the children.

SONGS: "Thy work, O God, needs many hands," "We thank Thee God our Father."

LITANY: Use litany which the children composed last Sunday.

STORY:

GIFTS FOR JESUS

There was once a man who was thankful for his little house and for his one old coat and for the food he had to eat. He

sang "thank you" songs and he prayed "thank you" prayers, but he wanted to do something else to show God he was thankful. He wanted to do something for Jesus. What could he do?

Before long he heard a baby crying outside. The baby was cold, so he wrapped it in his coat. He invited two hungry children to come and share his soup. He visited some people in hospitals and cheered some people who were lonely.

Suddenly the man remembered that he wanted to do something kind for Jesus, but he had been so busy all day that he had forgotten. Then he read something from the Bible that Jesus said about doing things for others, and a happy feeling came to him. This is what he read: (read Matthew 25:25, 26, 40).

Then the man knew that he had done something for Jesus, for every time you share with someone or make someone happy, you are doing it for Jesus.

SONG LEADER:

"There are many ways to show God we are thankful. Can you think of some of them?" (Mention singing, praying, and sharing.)

"The gift we want to share is here today. We have brought the things [or money], we have put them in a box, and we have wrapped the box. Now before we send [or take] the gift, we want to do one more thing. We would like to ask God to help our gift make others happy."

DEDICATORY PRAYER:

(Let the children suggest items for the dedicatory prayer, such as asking God to watch over the gift as it travels. Be sure to include their own expressions.)

"Dear God, we have come today to give you our thanks. We want to say thank you by sharing this gift which we have brought. Take our gift to help make others happy, and help them to worship thee."

(Conclude by singing prayerfully:)

"Father, bless the gifts we bring Thee, Give them something good to do; May they help someone to love Thee; Father, may we love Thee, too. Amen."²²

5. Be Thankful unto Him

(Note: Since this is the first Sunday of Advent, you may wish to light the first Advent candle.)

SONGS: See index of your children's hymnal for songs about the Bible

SCRIPTURE: Psalm 100

SCRIPTURE INTERPRETATION:

"Hundreds of years ago there lived in the land of Palestine a shepherd boy. When he grew up he became king. Do you know his name? (David)

"The story in our Bible tells us that David was a great singer and that he could make music on his harp. He made so many songs that later, when the people collected all of them, they weren't sure just which of the songs he had written. But whenever they heard one that was especially beautiful, they said, 'This must be a Psalm of David.'

"I have my Bible open to one of the Psalms of David. It is a song of thanksgiving. David wanted the people to have a thanksgiving song to sing when they went to their tent church.

"I think that when David wrote this song he must have thought, 'God loves us and wants us to be joyful.' And so he sang, 'Make a joyful noise unto the Lord all ye lands.' He must have said it

over and over to himself." (Let the children repeat it with you.)

"Then David thought, 'Since God is always doing things for us, we should do things for him. We should serve him with gladness.' So he put that into his song." (Read verses 1 and 2a, then let the children repeat it with you.)

"Then David thought, 'If we are joyful and glad, we should sing for God. We should come to his house, come before his presence with singing.' Now his song sounded like this: . . . (Read verses 1 and 2).

"But David's song was not yet finished. He wanted the people to remember that God had made them and was always taking care of them. In their land were many shepherds. The people all knew how carefully and lovingly a shepherd cares for his sheep, so David reminded

them that God is loving and tender like a shepherd. He put that into his song." (Read verses 3 and 4.)

"Whenever the people were especially thankful for things God had done for them, they went marching up the hill to their church, singing this thanksgiving song."

RHYTHM SONG:

"Enter into his gates," or put any phrase from the Psalm to music. As the children sing it, let them march around the room, pretending they are the ancient Hebrews as they go to their church, singing their thanksgiving song.

"Come before his presence with singing" by allowing the children to choose other songs.

PRAYER: Express thanks for the songs which David wrote and for the Bible which tells us about them.

Junior Department

by Meta Ruth FERGUSON*

THEME FOR NOVEMBER:

Let Us Give Thanks

For the Leader

There are many beautiful hymns which are especially appropriate for the Thanksgiving season. How many of these you will use will depend on how many are already known to your boys and girls, and on the opportunities outside the worship time for learning new hymns. Certainly some of the old traditional Thanksgiving hymns should be used, as well as some of the delightful newer ones.

The hymns suggested for this month, chosen from *Hymns for Junior Worship* (Westminster or Judson Press) and *Singing Worship* (Abingdon Press) are especially related to specific themes. However, you may prefer to use fewer hymns and to sing those few more frequently.

If a processional hymn is desired, or a theme song which is used throughout the month, you might select "We thy people praise thee," "Joyful, joyful, we adore thee," or "With happy voices singing." "We give thee but thine own" would be an appropriate offering hymn this month.

Plan ahead of time if a special Thanksgiving gift is to be brought. It might be appropriate on the third Sunday, when consideration is being given to the harvest festival in England, to decide to bring harvest gifts for Thanksgiving Sunday.

1. An Ancient Thanksgiving Festival

WORSHIP SETTING: A picture showing children, either in Bible or modern times, helping to build a booth; or an arrangement of harvest fruits and vegetables.

PROCESSIONAL HYMN: See "For the Leader," above.

CALL TO WORSHIP: Psalm 95:1,2,3a

HYMN: "The God of Abraham praise"

LEADER: "The Feast of Booths"

"This month we will be thinking about the way Thanksgiving has been celebrated at various times and places, and about some of the many reasons we have for giving thanks to God.

"The hymn we have just sung is an old one which has been sung by Jewish people in their worship for many hundreds of years. Today we will think about how Jews have celebrated a thanksgiving festival at harvest time since long before Jesus' birth.

"The Book of Leviticus is a record of old Hebrew laws, many of which were given during the time of Moses. It tells about the harvest festival of thanksgiving which is called the Feast of Booths or Succoth. This eight-day festival period was a happy time for everyone, as they rejoiced over their harvest. It occurred during our month of October. A booth was built of leafy branches from trees, decorated with vegetables and fruits, so that it was very attractive. The branches forming the roof were placed far enough apart so that the stars could be seen between them at night, to emphasize that the booth was only a temporary shelter.

"This celebration was observed in this special way for two reasons. One was to remind the Jewish people that they had lived in temporary, tentlike huts like these during their travels from Egypt to Palestine through the wilderness, and of how God had led and protected them during that time. The other reason was to celebrate the harvest, to recognize that it was God who made the harvest possible, and to thank him.

"Children always enjoyed this feast time. They helped to build the booths by tying the fruits and vegetables to the branches. They thought it was fun to live in these tiny booths.

*Director of Leadership Education and Weekday Church Schools, Church Federation of Greater Chicago, Chicago, Illinois.

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"The Feast of Booths is still celebrated by Jewish people today. Sometimes families build their own booths, as was done in Bible times. Sometimes a large booth is built in the temple for the entire congregation. Children still help to decorate the booths."

If this subject has been studied recently, so that the facts about the Feast of Booths are known, the boys and girls might build a small booth, as a part of the worship setting, during the service. It would be important for each boy and girl to know ahead of time what contribution he is to make toward the booth and also what brief statement he should make about the branch or the fruit, or whatever he is adding. A reverent attitude should be maintained. If one class or interest group has been studying this subject, it might share its findings with the entire department.

Another way this might be presented would be through the use of the filmstrip *Thanksgiving with Jesus*, prepared by the Society for Visual Education, and available from denominational film libraries and Religious Film Libraries.

SCRIPTURE (read by a junior): Psalm 65:9-13. Introduce this with a statement that this psalm was often used as a part of the celebration of the Feast of the Booths.

HYMN: "We plow the fields and scatter"

OFFERING: Offertory, followed by the response, "We give thee but thine own"

PRAYER: Numbers 6:24-26 may be used in unison if it is known by the group; otherwise recited by the leader.

friends to the feast, which lasted for three days.

You may think that the Pilgrims must have raised a "bumper crop" that year, but this was not the case. In fact, the harvest had been disappointing, since only the corn which the Indians had taught them to grow, had yielded well. Yet even though they had hoped for much more, the Pilgrims were grateful to God for what they did have. We can learn a lesson from them, for there are always some things to be thankful for, even though we may be disappointed in other things.

During the days of the Pilgrims, worshippers often sang arrangements of the Psalms. Some of these songs are still being sung. As we think of things we have to be thankful for today, let us sing two of these hymns [or only one, if preferred].

HYMNS: "Let us with a gladsome mind," and "All people that on earth do dwell"

OFFERING SERVICE

PRAYER: Express gratitude for what the coming of the Pilgrims to this continent means to us. Include an expression of appreciation for the example of thanksgiving and worship which they set for us, and a petition that each one live in such a way as to be worthy of this heritage.

(NOTE: In countries outside the United States of America, the story of the Pilgrims would still be inspiring, but the service might stress instead national groups who have added to the spiritual heritage of the country concerned.

2. The Pilgrims' Thanksgiving

WORSHIP SETTING:

An attractive arrangement of ears of corn. Or an appropriate picture of the Pilgrims. One is Boughton's "Pilgrims Going to Worship," available from Artext Prints, Inc., Westport, Connecticut. (Large size, \$4.00; small size, 50¢.) Another is Frederic Chapman's "Pilgrim's Strength." (One of the picture series for the Intermediate Closely Graded Lessons, Methodist Publishing House, Nashville, Tennessee.)

PRELUDE: "Come, ye thankful people, come"

CALL TO WORSHIP: Psalm 126:3, KJV

HYMN: "Come ye thankful people, come"

TALK: "The Pilgrims Thank God"

The story of the first Thanksgiving in America has been told over and over. However, we would feel that something were lacking if we did not think of it each year. Let us keep in mind that the Pilgrim Fathers came to America because they had been denied the freedom to worship God as their conscience told them to.

The Pilgrims spent the first Sunday after reaching Plymouth on board the *Mayflower* in prayer and meditation and thanksgiving for their safe trip. Worship was a regular part of their life. However, after their first harvest had been gathered they decided it was time for a special holiday to be set apart for thanksgiving. One of them, writing in his diary, said that this was done so that all might "in a more special manner rejoice together."

The Pilgrims were thankful not only for their harvest but also for their Indian friends, and for the fact that there was no serious sickness among them at the time. They invited some of their Indian

3. Other Peoples Give Thanks

WORSHIP SETTING: Millet's "The Angelus," is the picture referred to below. It is available from Artext Prints, Inc., Westport, Conn. (Large size print, \$4.00; small print, 50¢.)

CALL TO WORSHIP: Psalm 98:4

HYMN: "We, thy people, praise thee"

LEADER:

We have been singing a hymn of praise to the "God of every nation." For the past two weeks we have been thinking about the Thanksgiving festival of Bible times and of the first Thanksgiving in the United States. Today let us think of the way some other people show their gratitude to God, especially at harvest time.

The picture before us was painted about a hundred years ago by a French artist, Jean Francois Millet. It is named "The Angelus."

In those days it was customary for the church bell to ring at sunset, at which time everyone would stop whatever he was doing to pray and thank God for his love and care for him during the day. Notice the church in the distance. The artist has caught this moment, showing the workers in the field at worship with bowed heads at the time the angelus bell is ringing.

One way in which we today can express our gratitude is to help carry on God's work around the world by sharing what we have.

OFFERING AND RESPONSE

TALK: "Harvest Festivals in England and Canada"

In England churches hold a festival service in which they give special thanks to God for the harvest. Church sanctuaries are beautifully decorated with




How do they celebrate
Christmas in Iran?
in Peru? in the Ukraine?

From the four corners of the earth—from Abyssinia, where three young men lash whips over worshipping multitudes, to New Zealand, where Christmas time sees families setting out on their summer vacations—from 66 different countries, here is a delightful and informative roundup of the strange and wonderful ways in which the world celebrates the birth of the Lord.

**Christmas Customs
Around the World**

By HERBERT W. WERNECKE,
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sheaves of grain, rosy apples, and other autumn fruits and vegetables. This food which is brought for decorating is often later given to an orphanage or to some other place where there is special need. Hymns are sung praising God for his gifts at harvest time. A hymn written in England, which we often sing at Thanksgiving time, is "Come, ye thankful people, come." Let us sing it now.

[Continue, following hymn] In Canada, Thanksgiving is a national holiday which is celebrated the second week in October. There, as in England, sheaves of grain and autumn leaves are used to decorate the churches. Stories are told of the Pilgrims and their first Thanksgiving, just as they are told in the United States.

Let us sing a hymn of praise written by a Commissioner of Agriculture in Germany during the eighteenth century, "We plow the fields, and scatter."

[If this hymn is not known to your group, it might be read as a poem. Actually, it was originally part of a long descriptive poem and not a hymn.]

MEDITATION AND PRAYER: Close with a few minutes of silent prayer, as each one thinks of God's gifts and love for everyone. You may prefer to bring this period to a close by singing together again softly the refrain of the hymn just sung.

4. "Now Thank We All Our God"

WORSHIP SETTING: Arrange a cornucopia with autumn fruits and vegetables. Use harmonizing candles.

PRELUDE: "We, thy people, praise thee"

CALL TO WORSHIP: Psalm 100 in unison

PROCESSIONAL HYMN (OR FIRST HYMN): "With happy voices ringing," or "Joyful, joyful, we adore thee"

HYMN TALK: "Now Thank We All Our God"

"One of the hymns which has been sung for many years at Thanksgiving time is 'Now thank we all our God.' It was written originally as a table grace and is one of the best-loved Protestant hymns in Germany. It was translated into English about a hundred years ago and has been sung in America for a long time, especially as part of our Thanksgiving celebration. Let us sing it now.

[Continue, following hymn] "Let's think together for a few minutes about the first two lines of this hymn: 'Now thank we all our God, with heart and hands and voices.' What do we mean when we talk about 'thanking God with our hearts'? 'Heart,' as it is used here, means the real person—that part of us which can love and feel and know God. It seems reasonable to sing about thanking God with our heart.

"The next phrase, to thank God with our hands, expresses a more unusual idea. Yet as we use our hands to do good for those around us, to do those things we know God wants us to do, we are expressing our gratitude to him with our hands. Our hands are used for many kinds of work, and with our hands we can bring gifts to help carry on God's work, as we have done today.

"We thank God with our voices when we sing hymns and recite psalms of praise, and when we pray. But there are many other ways in which we can use our voices to witness to his love and

express gratitude for the things he does for us."

SILENT MEDITATION: A brief period of quiet as each one thinks of specific ways in which he personally can thank God with his heart and hands and voice.

COMPOSITE PRAYER:

Let each boy and girl who wishes to do so pray aloud, stating in a few words either something for which he would like to thank God, or a request that God help him to be more grateful or to use his voice more to praise God, etc. There should be no pressure for vocal participation.

PRESENTATION OF GIFTS:

(If material gifts, such as food for a special cause, have been brought today, they might be placed on the table around the cornucopia and in other appropriate places. The group might sing, "We, thy people, praise thee" as boys and girls go forward, one row at a time, to present their gifts. There could be offering plates on the table for the regular money offering. If only the regular offering is to be received, the hymn could be sung first.)

CLOSING PRAYER HYMN: "A song of thanksgiving"

5. Giving Thanks All Year

WORSHIP SETTING: It would be effective to use "The Angelus" again.

CALL TO WORSHIP: Psalm 118:24

HYMN: "We, thy people, praise thee"

SCRIPTURE: Psalm 108:1-4

MEDITATION:

During the past few weeks we have been thinking about a number of ways in which people express their feeling of thanksgiving to God, especially at Thanksgiving time. However, we know that God's love and his concern and his gifts to us are not limited to one season of the year. Neither should we limit our time of thanksgiving, but we should feel grateful to God, as well as to many of the people around us, and find ways of expressing our gratitude all the year round.

There are many verses in the Bible which call our attention to this need for being thankful and also point up that there are always things about which we can rejoice.

SCRIPTURE READINGS:

Individual juniors, who have prepared in advance, may read the following passages. The first four are found in Paul's letters and the last two are from the

Old Testament.

I Thessalonians 5:16, 17, 18

Ephesians 5:18b-20, beginning, "Be filled with the Spirit"

Philippians 4:4

Philippians 4:6

Psalms 66:1

Habakkuk 3:17, 18

(Leader may comment:) "The last passage is very challenging, for it tells us that we should be aware of how much we owe God, not only when everything seems to be going in our favor, but in difficult circumstances, too."

HYMN: "Praise to the Lord"

POEM:

I SHALL GIVE THANKS

I shall give thanks to God

For the wonder of his world—

The warm and healing rays of the sun,
The spark of life which is hidden in every tiny seed,

The ether waves which carry light and sound across the miles.

I shall give thanks to God,
Not only on Thanksgiving Day, but always.

I shall give thanks to God

For the love which I find in his world—

The love which friends have for one another,

The kindly love which is shown unto strangers,

The love which we have for each other in my own family.

I shall give thanks to God

Not only on Thanksgiving Day, but always.

I shall give thanks to God

For the things I enjoy in his world—

The shelter and protection of my home,
The seriousness of work, the fun of play,

The power to think and to feel and to act and to grow more like him.

I shall give thanks to God

Not only on Thanksgiving Day, but always.

MABEL NIEDERMEYER

CLOSING PRAYER OR BENEDICTION

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Junior High Department

by Olive L. JOHNSON*

THEME FOR NOVEMBER:

*Awareness of God through
the Lives of People*

To the Leader

In planning worship, use materials around you—pertinent happenings appearing in your reading or daily activities. Be creative, but always keep in mind that worship is an experience, not a program, and that the materials used are the tools to aid those participating in the service to come to an awareness of God and to grow in ability to develop communion with God.

In planning with junior high young people, the leader can help them understand the purpose of the services they are preparing, namely, to create a situation in which they and their fellow junior high members are offered an opportunity to praise and thank God, and to place their lives in harmony with his will. Of course, not every member achieves this ideal goal in every service, but each one is helped to grow through the continued, constructive experience of well-planned worship.

In planning these services, remember that the Call to Worship is chosen to help members of the group discipline their thoughts, and to create a suitable climate for worship.

Remember that good hymn singing involves participation by all.

Variety in presentation of the theme is desirable. However, guard against making the service a program or entertainment. You, as the leader, are responsible to step in when leadership is inadequate, but always encourage the young people to lead and to participate.

Young persons are often helped to find God in contemplating the lives of great people. They become aware of greatness as opposed to power and come to realize the part God plays in the lives of these people. They observe the strength and serenity, even in the face of great trouble, of those who live close to God and recognize the unselfish concern of such persons for the welfare of their fellow men.

With these ideas in mind, suggested worship resources for the first four Sundays of this month are built around the lives of great men who have helped others become aware of God.

SUGGESTED CALLS TO WORSHIP:

Psalms 96:1-3; 95:1, 2; 95:6, 7; 100:1-4; 105:1-4.

Or use some written by the junior highs such as:

"Let us gather and turn our whole

attention to God in praise and thanksgiving."

"Come, let us worship God. Let us come into his presence with praise, knowing we are his children, sure of his guidance and care."

SUGGESTED HYMNS:

"Now thank we all our God"

"Come, ye thankful people, come"

"Come, thou almighty King"

"Father of lights"

"America the beautiful"

"Pass on the torch"

PRAYERS:

Often a period of silence with simple concluding prayer by the leader may be used, especially after a motion picture or an art picture has opened up areas of thinking which naturally direct one to God. Or the group may write a prayer litany, such as the one which appeared in the October worship resources.

Presentations

(The leader may wish to take the main responsibility for these stories, unless there is a young person of unusual competence who can do this. By careful preparation, the leader can make the message of a dedicated life significant for boys and girls facing, as they all do, that to which they will give their allegiance.)

1. The Story of Albert Schweitzer

(During this presentation, selected pictures might be projected from the remarkable book, *The World of Albert Schweitzer*, by Erica Anderson. If your church does not have an opaque projector, which projects pictures directly from the book, perhaps you can borrow one from the local public school or library.)

In 1949 a remarkable man, Albert Schweitzer, came to the United States to deliver a lecture at Aspen, Colorado. More than one person said, "When I look at his face, I think of Christ." And when one knows how Schweitzer has lived and what he had done one knows why they say this.

Albert Schweitzer was born in Alsace, then in Western Germany. His grandfathers were both organists, and his father was a leading Alsatian pastor. When he was eight years old, Albert began to play the organ. He later became a fine organist and an authority on the music of Bach. In his university days, he dug deeply into art, science, and theology; but when he was thirty, he decided to study medicine and go to Africa as a physician and surgeon. He found his choice was not easy, but he stuck to it.

At the time Schweitzer was studying medicine, he kept writing books on theology, on organs and organ building, and on Bach's music, and continued to study and play the organ. When finally he was ready to go to Africa, in 1913, he was able to pay for his own and his wife's passage, and for the medical supplies

they took with them, from the proceeds from his books and concerts, and gifts from friends.

Dr. Schweitzer sailed from Bordeaux March 26, 1913, for French Equatorial Africa. There he established a hospital at Lambaréné. He had to clear the jungle in order to build the hospital in which he hoped to work. Patients came in numbers—nearly two thousand by the year's end. They came on foot and in dugout canoes. They came crippled with leprosy, malaria, and elephantiasis. They came for surgery of all kinds.

During the First World War, Dr. Schweitzer and his wife were sent back to Europe as prisoners because they were German citizens. In 1924 he returned to Lambaréné, only to find that the jungle had taken over the hospital grounds. These had to be cleared away again and all the buildings rebuilt. No sooner was the hospital rebuilt than it was outgrown, so Schweitzer decided to move it two miles upstream, to a site where he had room to expand. Two doctors and two nurses came from Europe to help him. He turned medical responsibilities over to them and devoted his own time to supervising and helping in clearing the ground and building the hospital.

Perhaps Dr. Schweitzer would have broken under the strain of such hard work, and the sight of so much suffering, and the many anxieties, had it not been for his piano. This piano, with an organ pedal attachment, was a gift from the Paris Bach Society, for whom he had been organist. It had a special zinc-lined case to protect it from termites, tropical insects, and the great dampness. It was brought to the mission in a huge canoe, which had been hollowed from a gigantic tree, and was carried by a crowd of natives to Dr. Schweitzer's bungalow.

In 1952 Schweitzer was awarded the Nobel Peace Prize. For brief periods Dr. Schweitzer has left Lambaréné to lecture in many countries of the world. But he never stays away long from his hospital. It would be impossible to give any idea of the number of people he has helped and healed.

(When this story has been told, one of Schweitzer's organ recordings might be played, while the group silently meditates and each one turns his mind toward God.)

2. "Frantisch Bakule: A Modern Pied Piper"

On a street curb in the city of Prague sat Frantik, a boy of ten who had no arms, one of the many war orphans in that Bohemian city. People threw him pennies because they liked the cheerful child and felt sorry for him, but also because they were curious to see how he used his toes to pick up so adeptly the coins tossed in his direction, and how he put them into his pocket so neatly.

One day a stooped, black-clad man of about fifty, with a big black sombrero on his head, passed Frantik's corner. He was a teacher of music and a teacher of children. Tears started to his eyes as he watched the boy. Somehow he knew that Frantik's cheerfulness was a surface cheerfulness only, worn because the boy was a good sport.

"If you could be fed and taught to work well, would you be glad?" Doctor Bakule asked Frantik. The boy smiled an answer that could not be mistaken, though his eyes were full of doubt that the question could really mean anything as hopeful as it sounded.

*Teacher of youth, First Congregational Church of Wilmette, Illinois; and Educational Therapist, National College of Education, Evanston, Illinois.

¹Found in *The New Hymnal for American Youth* and other youth hymnals.

"Do you like music?" The boy's eyes responded as if he had been asked if he liked to eat. "I sit at this corner," he answered, "because they have much music in that house over there. But I could never make music."

"Come, follow me, and we two will do as well at least as we have been doing in the past, for two are better than one alone, is it not so?" Then Frantik the boy followed Frantisek Bakule the teacher to his room, where the rent was paid for one week to come. The teacher had five dollars in his pocket, which was all the money he had in the world.

Doctor Bakule taught Frantik to sing, and the boy had a lovely voice. In the course of the week several other waifs from among the hundreds of homeless children in the streets of Prague joined themselves to Frantik and Doctor Bakule, all spending their days learning to sing while also learning to carve toys and small trinkets to sell for a living.

The little band would go out to sing rollicking, humorous songs and quaint sad ones—all sorts of songs. People enjoyed hearing them and paid them small money. . . .

Some of the other little vagrants who heard them scoffed at the enthusiasm of the group. How foolish to get excited over any kind of school! But others remained to join the singers. Doctor Bakule looked like a modern Pied Piper when he came along the streets, groups of children clinging to him and following after him.

The teacher's room was too small to house them all, so a big deserted barn on the outskirts of Prague became their home. They needed furniture, but since there was no money to buy it the children and their teacher made what they required. . . . Doctor Bakule did not know how to make furniture, but he set out to learn, keeping just a lesson ahead of his pupils. They made flower sticks, too, and boxes and toys, carved and decorated with colors. Each day they took account of their assets and always found that they had enough money to buy the food they needed for the next day.

The crippled children in the group, a score or more after a time, outgrew their feeling of being useless in the world. They learned to be independent, and more than that they realized they could be of much use to others.

As the war progressed and the crippled soldiers returned from the front, these children were very helpful in teaching the soldiers to use the limbs left them and in keeping up courage meanwhile. . . .

One day a wealthy man offered them a hundred fifty thousand crowns, but the children voted not to accept the money. "Please give it to children who really need it," they said. "There are so many of them. The Ministry of Education will know how to use it for them." To such degree had their sense of independence grown. When someone offered to buy them better tools they were glad to accept the gift, so that their work might be more worthy.

As they sold more and more of their products, they saw how much they needed to know arithmetic. "There are only about a hundred number combinations," said their teacher. "Let us learn them," they said. And they set to work with such a will that in two weeks they had mastered the number combinations. . . .

The children learned to be father, mother, brother, and sister to each other, and several volunteer teachers who came

to assist Doctor Bakule helped the family spirit. The barn had given place to a huge army tent as a home. They had a happy time decorating it, using their ever-growing artistic abilities. . . .

Because he worked so differently from the educators of Austria, the government thought of Doctor Bakule as a queer radical and agitator, and he had to work quietly to keep out of trouble. Then something happened that helped people to see what a wonderful school he had developed.

Summertime came and the children were invited to spend their vacation in a camp conducted by some people interested in children's welfare. It came to the notice of the leaders of the camp how much initiative certain of the children had, a number of them crippled.

It was they who made the marionette show, and set it to work and gave entertainments with it; it was they who had the idea of printing a camp paper, and who planned and wrote and printed it; it was they who thought of giving a play, and who knew how to go about writing it, designing the settings and costumes, and acting out the parts with poise.

Then it was found that these children were the ones who had been taught by Doctor Bakule. . . . Soon Doctor Bakule was hailed as a savior of the youth of his country.

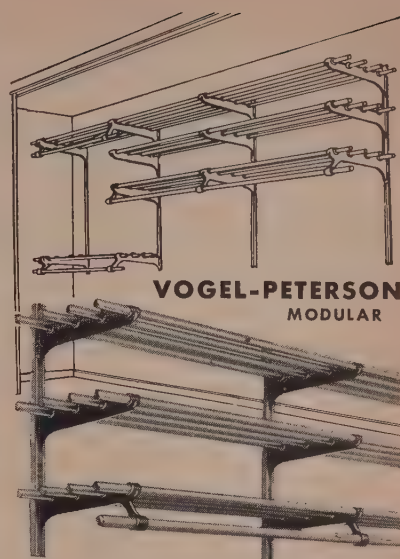
The American Junior Red Cross became interested in the school. Through the Red Cross a gift of \$25,000 from a wealthy American was sent to Doctor Bakule so that the school might have a more permanent and satisfactory home than the army tent.

Great was the joy of the children over this gift. In the big white building that became the home of the school, it was possible to house many more, and more and more children were added to the group. Tonca came, a little sad and undernourished Gypsy orphan; and Jaroslav, the boy thought to be an idiot but who needed only a loving teacher to release his mind from the captivity his crippled body had put upon it.

The children, with their teachers, managed the growing household. One American visitor observed Rosa, the little girl with only three fingers, carving a box held before her in a vise, then coloring the finished work. He found the box so lovely that he asked to buy it. Rosa called Frantik, who was business manager. The boy figured the price, "slipped a foot out of his shoe, took our money in his toes so deftly that we scarcely noticed it, and slipped the money into his trousers pocket."

Doctor Bakule was asked, "But what do you get out of all this labor?" He smiled and said in reply, "What pay does anyone want for saving lives and making little children happy? That is my pay."

The visitor who had asked the question glanced over the group. As he saw the oldest of the children arrange, in motherly fashion, the disordered costume of the youngest, and heard some boys discussing what they would do when they grew up because that would be "best



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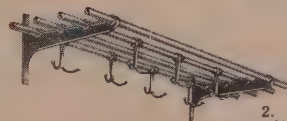
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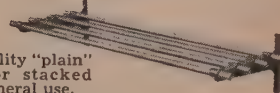
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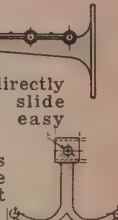


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for our country," he knew that the entire nation would be happier because of Doctor Bakule's way of making children happy.

HULDA NIEBUHR²

3. Laurence Jones: "The Little Professor of Piney Woods"³

Laurence Jones is a dedicated Negro teacher. As a young boy he enjoyed a happy, secure childhood, and he had the opportunity of securing a good education at the University of Iowa. In his junior year of college he decided that he must use his talents and training to help the "forgotten" children of his race. Upon graduation, armed with his college diploma, he went to Mississippi to begin his work.

It was a struggle to conquer poverty, white suspicion, and even Negro distrust of his youth.

One day he went to a log under a great cedar tree in the pine woods to plan. There must be a way! As he sat there, a boy of about sixteen came into the clearing and, at his invitation, sat down beside him. He handed the boy a newspaper he had with him and saw that the boy held the paper upside down, just looking at it. When Mr. Jones asked the boy if he wasn't going to read it, the boy sheepishly said, "I can't read."

²From *Greatness Passing By*, Hulda Niebuhr, published by Charles Scribners Sons.

³Adapted from condensed version of *The Little Professor of Piney Woods*, by Beth Day, in May 1956 *Reader's Digest*.

In this simple sentence Jones felt a great yearning. He didn't wait for a building; he started his school right there in the clearing on that log.

Three boys came the first morning. They began by singing "Praise God from Whom All Blessings Flow." Following the singing, Laurence read from the Bible. As he read, farmers began drifting in. Some took seats on the log; others sat on the ground. By the end of the morning he had a class of five boys and seven men.

Each morning after that school was held out in the open, starting with a hymn and a Scripture lesson, and followed by lessons in reading and writing and spelling. When the weather grew cold the students split wood, made a brisk fire, and rolled the logs upon which they sat close to the bonfire. By November fifty students were sitting on logs close to the fire.

The quiet courage and sincerity of Laurence Jones began to be felt. When he stated his hope, "to overcome basic ignorance, to give to students a chance at life so they can take pride in their work, keep up their houses better, eat better, save a little money," he found his first help. He was given forty acres of land and an old sheep shed. This was the beginning of Piney Woods Country Life School.

Because of the faith and the bright dream of a man who, year in and year out, followed the teachings of his mother, who said, "Pray as if it all depended on God, but work as if it all depended on you," more than fifteen hundred young people have become good farmers, teachers, nurses, businessmen, and ministers.

4. Mrs. Abeles: "Liberty and Justice for All"

This Thanksgiving service might be meaningfully presented as an interview with the leader playing the part of Mrs. Abeles, and three junior high young people serving as narrator, interviewer, and refugee speaker.

(Mrs. Abeles lives in Wilmette, Illinois, and the material presented here but briefly indicates the services she and her husband have rendered.)

Interviewer: Mrs. Abeles, I understand you have been instrumental in helping many refugees and people displaced from their homes in other lands to find homes in America. How did you decide to do this?

Mrs. Abeles: I have done my work in cooperation with my church. It has been done as a living memorial to our son, who was killed in the war. In the beginning, our idea was to take a boy about our son's age and give him the advantages we would have given our son. But, as happens when one throws a pebble in the lake and the circles grow wider and wider, when we saw how important this work was we became involved in the resettlement of more and more persons.

Interviewer: Why have you wanted to make it possible for these people to come to America?

Mrs. Abeles: Because I believe our country is built on freedom and opportunity for all. This is the foundation for which we stand, offering to these "delayed pilgrims" the same opportunities and responsibilities offered to our forebears when they came. America offers freedom from fear and oppression; it offers the opportunity to begin life anew and to find security. It is the blend of many nationalities that has made America strong.

Interviewer: What have these pilgrims found here?

Mrs. Abeles: Let one of them speak for himself.

Wsevelod Popoff: When I played as a young boy with my brother and friends in our homes in Yugoslavia, I did not realize that some day I would come with my family to America. We had a good home in Belgrade and many friends. We received a good education; we lived in a free country; we had bright plans for the future. Our parents had both lost their relatives and properties in Russia during the Red Revolution, but they found a new home in Yugoslavia and started a successful life there.

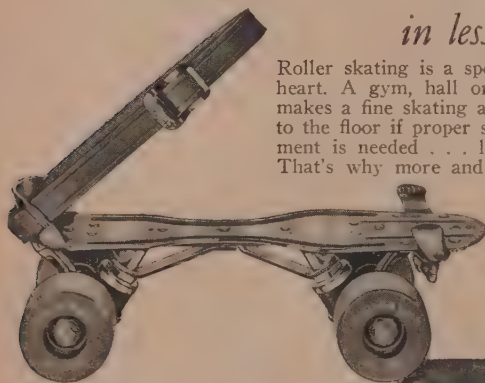
The Second World War brought an end to our free and happy life. We lost our home, friends, and everything. We had to leave the country, and four years later when the war was over, we could thank God for keeping us alive. Being in Germany and not able to return to Yugoslavia, because of the Communist regime there, we took the helping hand of your congregation to come over here.

In thinking about what this country means to me and my family, I must always think of the following words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness . . ."

Here in this country we learned that the true liberty is founded upon a respect of the rights of others and a belief that everybody's rights must be kept.

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We also learned that every American has a desire to make life as pleasant as possible for others as well as for himself. This is true liberty.

We know from experience that prosperity and the pursuit of happiness can be maintained only if everybody contributes to them. The privileges of freedom are not to be taken lightly or for granted. Liberty must be earned and practiced by every person believing in its value.

We will always remember that August morning in 1951, when we first saw the Statue of Liberty from aboard a military transport. We still hear the Statue of Liberty saying:

"Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming
shore,
Send these, the homeless, tempest tossed,
to me:
I lift my lamp beside the golden door."

Narrator: Mrs. Abeles, I understand that you have helped over four hundred persons of fifteen nationalities and five faiths to find homes in America.

Mrs. Abeles: The circles of interest and opportunities grow wider and wider. Parts of the work are exciting and glamorous, but sometimes it becomes frustrating and hard. That is part of the job, however, and the goals achieved make it worth while.

5. Jesus Shows Us God

For this service and the next three, four Advent candles should be ready. (Further explanation of Advent will be made in the December issue.)

CALL TO WORSHIP: First verse of "Worship the Lord in the beauty of holiness."
This may be played on the trumpet or sung, either as a solo or by the whole group.

SCRIPTURE: Luke 1:46-55

HYMN: "Joyful, joyful, we adore thee"

LEADER:

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world except the power of his divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying—his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone; today he is the centerpiece of the human race and the leader of the column of progress.



I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.

JAMES A. FRANCIS'

ADVENT CANDLE-LIGHTING:

Voice 1: Jesus told us we must have faith in God.

Voice 2: This is the first Sunday in Advent, when, according to ancient custom, the birth of the Christ Child is heralded and preparation is made for his birth.

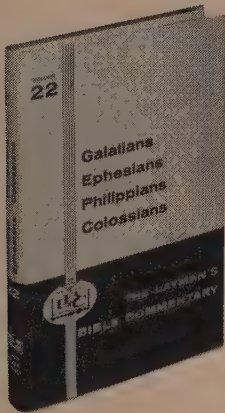
Voice 1: As I prepare to celebrate again the birth of Jesus, I would like to make my faith greater. I therefore light this candle with a prayer for the strengthening of my faith in God.

SILENT PRAYER: Soft music helps junior highs maintain reverent attention on God.

THE LORD'S PRAYER, followed by a "Seven-fold Amen" played on the piano.

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Senior High and Young People's Departments

By C. Clyde DODDER*

THEME FOR NOVEMBER:
Cheerful Receivers

To the Leader

It is a common observation that we soon become accustomed to having not only the necessities of life but also many luxuries, and take them for granted. Our feelings of thanksgiving are too quickly dulled by an untroubled acceptance of many things truly worthy of celebration. It is too easy for us to act as though we deserve remarkable blessings. Sometimes we need unusual, unexpected, or even painful experiences to lead us back into an awareness of the blessings which are continually ours. This, of course, is a function of the festival of Thanksgiving. We are turned to face the true significance of our everyday possessions.

It seems to be especially difficult for teen-agers to be consistently thankful for the ordinary gifts of life. Some parents feel that their children are victims of the disease called "hardening of the appreciation muscles." One reason for this is that teen-agers are sometimes genuinely embarrassed by generosity. To accept a favor or a gift in a gracious manner requires a maturity that many a young person has not achieved. Thus his silence upon such an occasion may be interpreted as ingratitude, and a joyous moment turned into one of conflict and hurt.

Another reason for misunderstanding may lie in the different sets of values possessed by teen-agers and adults. Sometimes parents really do not know what would please their child; and the young person, living by a kind of innate, brutal honesty, cannot bear to appear overjoyed at some unwanted gift when dismay is his real reaction.

However, there are countless times when celebration, praise, and gratitude are the natural, spontaneous reaction to events. Winning the big game, getting a good grade, having a wonderful time on a date—these are enough to put a teen-ager on top of the world—to make him want to sing or dance or run, for the sheer joy of being alive. Our worship will sometimes communicate that kind of bursting joy. And it is completely in keeping with the seriousness of our faith.

How to Use the Resources

Group conversation. In this month's worship, the leaders may feel it appropriate to allow members of the group to respond to the stories or meditations they hear. It need not break the mood of

worship for someone to relate an incident in which he or others felt much the same way as the characters described in the story. In fact, such a testimony may enhance the total worship experience if there is real spontaneity in the person's contribution.

We must remember that it is the emotional response to an event that we are interested in, rather than the event itself. How does one feel when genuine thanksgiving floods his being? What kinds of experiences bring this feeling to us with all its power? What memories could we share that would illustrate feelings comparable to those described in this month's stories?

Interpretative dance. If there is someone in the group who has had experience and training in the modern dance, he might interpret one of the stories after it has been told. This would be especially appropriate for the story from *Giants in the Earth*, as the dancer could express Per Hansa's depth of despair, his exaltation, and his quiet reverence.

Visual materials. Especially for groups that seldom see the open country, this month would be a good time to show Kodachrome slides of farm lands, orchards, and grazing herds. Scenes of wheat fields could be shown in connection with the story *Giants in the Earth*. Even better would be the use of reproductions of famous paintings, such as some of Van Gogh's exciting paintings of wheat fields. The school art teacher, the public library, or a museum might suggest good pictures and perhaps lend them for the occasion.

Hymns. Hymns of praise and thanksgiving would have a large place in the worship during the entire month. The group may wish to learn new ones or repeat the familiar hymns of the season. In either case, the singing should be as spirited as the words being sung.

"Dial-a-thanks." Earlier, we suggested that sometimes young people are unable to respond to gifts as adequately as adults expect them to. Yet gratitude and thanksgiving are a natural, spontaneous part of a young person's experience. Perhaps your group would like to experiment with phrasing personal expressions of thanksgiving.

Many churches have a telephone-answering device arranged so that anyone who calls, at any time of the day or night, will hear a prerecorded one-minute devotional message. Members of the worship committee, or the group at large, could prepare one-minute devotional messages with a theme of praise, thanksgiving, or celebration. These should be worded in such a way that they would make sense to other young people. For example, one might be written in answer to a call from a boy who

has just had a serious automobile accident, a girl who has been accepted for admittance to college, a boy who was the star of last night's basketball game. These are just a few of an unlimited number of possibilities. Group members could write similar devotions intended to be helpful to their minister, teacher, parents, neighbor, best friend, themselves.

Suppose you were writing a devotional on a theme of thanksgiving that would be heard only by God. What would you say? To begin with, describe the idea of the dial-a-prayer service. Make clear that the minute message may include a story, an experience, a quotation from Scripture or other source, or a prayer. Encourage group members to write about things they know and for which they are truly thankful—things they can honestly celebrate, no matter how ordinary or seemingly separated from church experience these may be.

Devotionals may be submitted anonymously or read by those who prepared them. Plan to use some of them in the services during the month of November. Others could be printed in the church paper or Sunday bulletin.

1. When It's Hard to Be Thankful

OPENING CONVERSATION:

It might be well to give a good deal of the time during the worship period on the first Sunday to setting the theme for the month. This should involve free conversation among the group, and sharing of feelings and ideas. The following questions might stimulate the discussion:

"Are you good at writing thank-you letters for gifts or hospitality?" "Does your family consider you rude and ungrateful?"

"If you don't say 'thank you' easily, why not?" Some may say that it is not honest to say you are delighted with a gift when you are not. "Is this the way your younger brothers and sisters behave?"

Let someone relate the incident, "Birth-day Gift," under "Resources for Meditations" below.

CONVERSATION continued:

"How do you think Jean's mother felt at the way Jean responded to the gift she had so thoughtfully bought for her?"

"Would it have been honest for Jean to act more grateful when she didn't feel that way?" "Is the material gift itself the most important thing about receiving a present?" "What about the loving thought of the person who gave it—is that something to be thankful for?"

One of the members of the worship committee may speak of God's continual gifts to us—of things we take for granted, such as shelter, food, sleep, play, fellowship, books, a chance to study, freedom of worship, and many others.

HYMN SING:

The group may sing one or two stanzas of each of several hymns which express gratitude for the common things of life, such as "My God, I thank thee, who hast made," "For the beauty of the earth," and "Let us with a glad mind."

DIAL A THANK-YOU:

The "dial-a-thank" activity described above might be mentioned here as a way of learning how to express thanks. Ask each person to write a one-minute devotional message, in response to a specific situation. If desired, specific assignments may be made. At least several possibili-

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ties should be mentioned, as given above.

CLOSING PRAYER

2. Gratitude for Life

All hymnals, and especially those designed for young people, have abundant resources for expressing thanks to God for the privilege of living. Draw upon these for the service.

DIAL-A-THANKS: Have several of the members read the short devotional messages they have prepared, first telling the situations to which they are addressed.

HYMN OF PRAISE

LITANY OF JOY: See the "Aid to Worship" by this name on page 290 of *The New Hymnal for American Youth*, or use an original litany prepared by the committee.

PRAYER

MEDITATION: Based on the story "Glad to Be Alive," printed below.

HYMN AND BENEDICTION

ASSIGNMENT:

Ask several persons each to write a dial-a-thank for a group of people who have been delivered from peril or persecution: refugees from a Communist country, people whose homes have been washed away in a flood or burned in a great fire, people who have lived through a bombing, and the like.

3. Gratitude for Deliverance

The service for this Sunday may be an expansion of last Sunday's. It will concern the corporate thanksgiving of groups of people who have been rescued from death or other great calamities. Use the meditation, "When the Siege Lifted," from resources below. Follow with a reading of the dial-a-thanks assigned last Sunday.

Appropriate hymns, Scripture verses, prayers, and perhaps poems may be used to lift these thoughts to a level of sincere worship.

4. Gratitude for Food

This service, which precedes Thanksgiving Day, may emphasize the amazing abundance of food in this country, as contrasted with starvation or meager diets in other parts of the world. After opening hymns and Scripture passages, one of the worship committee might describe briefly a visit to a supermarket and the food he bought for his family's use for a few days.

Following this, another person may read the synopsis of *Giants in the Earth*, given below, pointing out what a little time it has been in this country from the pioneering days until now—less than a hundred years.

Note the suggestions in "To the Leader" above for interpreting the story in dance, in slides, or by the use of paintings. Favorite thanksgiving hymns may be sung. It would be appropriate to take a special offering for Church World Service or a denominational relief organization, either as a part of an all-church offering or a special one from the department.

CLOSING PRAYER:

O God, our Father, help us to see the wonders of thy love and feel the inspiration of thy presence in our everyday ex-

perience. Make us sensitive to thee that our lives may be a continual celebration of thy goodness. Amen.

Resources for Meditations

Birthday Gift

"What are you getting for your birthday?" Sally and Jean were sharing a milkshake after school, and the prospects for the evening were of immediate concern to both of them.

"I don't really know," replied Jean. "I've dropped enough hints about sweater sets to make it clear to anyone that that's what I really want. I just hope they pick out the right color. Of course, I could always exchange it."

"You're pretty confident, aren't you?" said Sally. "I can never count on my folks to catch on when I give them hints about things."

"Well, I can't either. But from some of the things Mom has said lately, I'm sure she knows it's the only thing I really want."

Later, at home, when the dishes had been cleared away, and the birthday candles properly extinguished, Billy brought in the gaily wrapped packages and placed them by Jean's place. She opened Billy's box of chocolates to the closing bars of "Happy Birthday," and Grandmother's card enclosing three new dollar bills to comments about the comparative values of stocks, bonds, and savings accounts.

The last card said, "To Jean with love from Mother and Dad." The box was just about the right size for a sweater set. Her fingers fumbled as she began to untie the ribbon, and finally in frustration she

broke it and tore off the paper. Hurriedly she removed the top, pulled off the tissue paper, and then stopped in confusion. Staring at her, big as life, was a peppermint striped beach robe. Slowly she removed it from the box and unfolded it. "Why . . . why it's a beach robe."

"Yes, dear," said her mother. "I know you won't be able to use it now, but it was just the kind you wanted last summer when we couldn't find one. It was on sale last week, so I bought it right away. We can put it away, and you'll be all ready when summer comes. Do you like it, Jean?"

Quietly, almost absently, Jean said, "Yes. Oh, yes, it's very nice. Thank you very much." And, gathering her other gifts, Jean left the room.

Glad to Be Alive

A happy crowd surged toward the exits of the field. The home team had won again, and predictions of a championship were mingled with shouted plans for a lively celebration. Jim and Betty hurried toward the parking lot, hoping to escape before the traffic became completely tangled up.

Once in the car, Jim gunned the motor, wove in and out among the pedestrians, and reached the street in time to be waved on by the policeman. He shifted into second, turned into the first lane, picked up speed, then cut around a slowly moving car, and found himself in the clear.

"Shall we go to the Inn and have a hamburger?" he asked.

"Sure," Betty replied. "I expect everyone will be out there. That was a wonderful game. I'll never forget Reynolds making that touchdown if I live to be a



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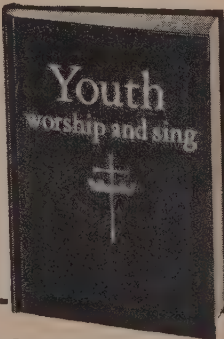
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hundred! This must be the greatest team the school has ever had."

"They're great, all right. I bet we'll have three guys on the All-State team. I'm glad this is our year as seniors. The school will probably never have a better record in sports than we have this year."

The four-way stop on the highway was just two blocks from the Inn. As Jim

started across the intersection, he was suddenly aware that the car approaching from the right was not going to stop. It was almost upon him before he realized the danger. Unexpected panic hit him as forcibly as Betty's scream, "Look out, Jim. That car!"

The hesitation was no longer than the blink of an eyelid, but it seemed an eternity. "Should I try to stop? Should I step on the gas and try to cross?" His mind weighed the chances, and instantaneously his foot hit the brake pedal. Squealing tires, a violent twist on the steering wheel, breath held deep inside, and then—the explosive impact of car on car. It was over. Jim slumped weakly down in the seat while Betty sobbed raggedly beside him.

Someone ran to the car. "Is anybody hurt?"

"I guess not," said Jim. He opened the door and stumbled out. The damage wasn't nearly as bad as the sound had made him think. The fender was mangled and the headlight smashed. The bumper

would need straightening, but the car could be driven.

"What will my dad say?" said Jim. Betty replied, "I don't know, but I'm just thankful we're alive."

"I guess maybe he'll feel the same way, huh?" And Jim walked over to meet the highway patrolman.

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When the Siege Lifted

We are all familiar with the great and moving story of how the Pilgrims celebrated the first American Thanksgiving. But there are other stories relating experiences of equal depth and significance which emerge in a spontaneous expression of praise and thankfulness to God. Bradford Smith, in his book *Bradford of Plymouth*¹ relates one of these stories:

"In 1574 the Spaniards laid siege to Leyden, home of the Pilgrims from 1609 to 1620. There were no regular soldiers within the town to defend it, yet the Spaniards, though they had eight thousand troops, made no effort to attack. Having learned what Dutch citizens were capable of, they preferred to starve them out.

"William of Orange sent word that if the citizens would hold out for three months he would relieve them. Though they lacked provisions, they agreed to wait, but his attempt to flood the Spaniards out by cutting dikes did not at first succeed. The three months stretched to four. After the first two months, there was no food. Every weed, every blade of grass, was consumed. Babies starved at their mother's milkless breasts. Plague was piled upon starvation, taking eight thousand victims. The Spaniards demanded that the city surrender.

"You call us rat eaters and dog eaters," the Leyden folks said to their besiegers. "It is true! So long as you hear a dog bark or a cat meow within the walls you may know that the city holds out; and when all has perished but ourselves, be sure that we will devour our left arms, retaining our right to defend our women, our liberty, and our religion against the foreign tyrant. . . . When the last hour has come, with our own hands we will set fire to the city and perish—men, women, and children together in the flames—rather than suffer our homes to be polluted and our liberties to be crushed."

"Finally the wind shifted. The Spaniards had to fly before the rising waters, and a relieving fleet sailed up to the walls.

"At once the sick and starving inhabitants formed a solemn procession and marched to church to thank God for their deliverance. But when they tried to close the service with a hymn of thanks, the strain was too much. The organ swelled and the music rose, echoing against the high walls. Voices broke and the multitude wept with unashamed relief."

Giants in the Earth

One of the great stories about the pioneering times of our country was written by a Norwegian, Rolvaag. The book was called *Giants in the Earth*.² Rolvaag was much more interested in portraying what the pioneer people were

¹Published by J. B. Lippincott Co., Philadelphia, 1951. Used by permission.

²Published by Harper & Brothers. Used by permission.

like than in enlarging on the already romantic stories of the winning of the West.

The characters in his novel were Norwegian immigrants to the Dakotas. Per Hansa was one of these. He had been a fisherman in Norway and knew little of farming. Now, as he found himself carving out a new life in a new land, his love for the rich, dark ground and rolling prairies became the dominating force in his life.

One of the high points in the book comes when Per Hansa, feeling the touch of spring in the air, can wait no longer to plant his wheat. As soon as the ground seems dry enough and the air turns warm, he prepares his ground and begins the slow, rhythmic process of scattering seed by hand. It is almost a sacrament to him, and he will allow no member of his family to be present as he covers the acres foot by foot.

Later, as the seed is being covered with the drag, one of his neighbors, an experienced farmer, comes to him upset and concerned. "What are you doing, Per Hansa?" he demands.

"Can't you see," laughed Per Hansa.

His neighbor looked in amazement. "You're crazy, man. The ground isn't half dry enough yet for that. Besides, it's too cold. Why there's a foot of frost in the ground. Much good it will do you to throw away all that seed." And he turned on his heel and stalked away.

All that day and the next Per Hansa continued to seed his ground and drag it. The next day it began to rain, and soon the rain was mixed with snow. Before long a frightening blizzard was raging over the whole prairie. There had hardly been anything worse that winter.

Early the next morning the weather cleared. The cold was so intense that it tipped the skin as soon as one ventured out of doors. Spring seemed a thousand miles off. The snow was two feet deep. Per Hansa writhed with fear and concern. He had sacrificed all his seed. He wanted to throw himself to the ground and weep. He was sick. He could not eat. He went to bed. His family, not knowing what was troubling him, knew not how to speak to him.

"It must be a judgment upon me," was all that he could think. He might as well give up, for his folly had cost him his great chance. Two days later the sun came out and the snow began to melt. It went faster than anyone would have believed. Soon the ground was dry again. Days passed—lifeless, hopeless days. His neighbors began to seed their ground, and all that Per Hansa could do was go out and dig in the soil with his finger and feel the rotting kernels in his own ground. There they lay, grayish white, no longer golden yellow, but lifeless and swollen.

Sunday morning came. Per Hansa rose at the usual time, ate his breakfast in silence, and then went back to bed. His little daughter crawled into bed with him and nagged him to tell a story. Beret, his wife, sat by the table reading the Bible. His sons went out to the fields. Perhaps, thought Per Hansa, I should go to Sioux Falls and see if I can buy some more grain. It will be behind time, but at least it will give me seed for next year.

Suddenly a violent stamping of feet sounded outside. Someone came running up, another close at his heels. "Ole jerked the door open, took one leap and landed in the middle of the floor. The boy was wild-eyed with excitement. 'Per Hansa,' he cried, calling his father by

name, 'The wheat is up!' Then he took another leap and stood leaning over the bed. 'The wheat is up, I say. Can't you hear me?' But now Store-Hans came storming in all out of breath. 'Father, Per Hansa, the wheat is so high.' He was now standing by the bed measuring with his finger. 'The wheat is so high, the oats about up to here. Don't you suppose we can buy a shotgun?'

"Per Hansa said never a word. He got up trembling in every limb and put the child aside. In a moment he had left the house and rushed up to the field. There he stood, spellbound, gazing at the sight spread before him. His whole body shook. Tears came to his eyes, so that he found it difficult to see clearly. Well he might be surprised. Over the whole field, tiny green shoots were quivering in the warm sunshine. Store-Hans was standing now by his father's side. He looked at him in consternation. 'Are you sick, father?' No answer. 'Why, you're crying.' 'You're so foolish, Store-Hans.' Per Hansa was blowing his nose violently. 'So terribly foolish,' he added softly, and straightened himself up with a new energy. The boy began to feel reassured about his father. He turned to the field and spoke in a voice thrilled with delight, 'Isn't it dandy?' The silence continued for a little while longer, but at last his father cleared his throat. 'Come now, Store-Hans,' Per Hansa placed his hand on the boy's shoulder.

"He was a different man when he walked home. The spring had come back to his step. Entering the house he sat down by his wife still reading the Bible and said abruptly, 'You'd better read us a chapter.' Then he cleared his throat and looked around the room. 'No more nonsense, boys, come here and sit down quietly while mother reads to us.'"

We Are Still Here

The spontaneous feeling of thanksgiving in the human heart often comes as a result of the bruises and beatings that life inflicts. Not one of us goes through our years without being surprised and upset by obstacles, dilemmas, difficulties, and predicaments. Someone drew the conclusion from his observation that the usual state of man is not happiness but conflict.

Langston Hughes, the great contemporary Negro poet, succeeds in revealing the whole range of human experience in a poem called "Still Here."³ Conflict, despair, defiance, and thankfulness all find a place in the simplicity of his statement:

"I've been scarred and battered.
My hope the wind done scattered.
Snow has friz me, sun has baked me.
Looks like between 'em
They done tried to make me
Stop laughin', stop lovin', stop livin'—
But I don't care!
I'm still here!"

Oftentimes, our impulsive expressions of thanksgiving appear in the form of prayers. The closing words of the play, "You Can't Take It with You", are a most unusual and deeply moving prayer. The play relates the story of a wild, mad family which encourages its members to pursue, without hindrance, their varied interests. Fireworks are manufactured in the basement; a ballet dancer and a xylophone player practice in the

living room; someone collects snakes in an aquarium while another person tinkers with a printing press. These simultaneous and often confused activities provide the background for the story of two young people who wish to be married but encounter resistance from the stuffy parents of the prospective bridegroom, Tony.

When all the conflicts have finally been worked out, the closing scene finds the family gathered around the dinner table. Grandpa, who presides over the house with great wisdom, understanding, and humor, taps on his plate, asks for quiet, and begins to say grace.

"Well, Sir, here we are again. We want to say thanks once more for everything You've done for us. Things seem to be going along fine. Alice is going to marry Tony, and it looks as if they're going to be very happy. Of course the fireworks blew up, but that was Mr. De Pinna's fault, not Yours. We've all got our health, and as far as anything else is concerned we'll leave it to You. Thank You."⁴

The language is neither pretentious nor exalted, but it is direct and honest, and filled with trust. Perhaps these are the real qualities of thanksgiving.

³From *You Can't Take It With You*, copyright 1937 by Moss Hart & George S. Kaufman. Published by Farrar and Rinehart. Used by permission of Virginia Rice.

The Bible—Here and Now

(Continued from page 17)

family situations in the Old and New Testaments and their modern counterparts. The issues involved would form the basis for a thorough discussion of their meaning for our time. The following topics are suggestive:

Blame: Adam and Eve (Genesis 3).

Fatherless children: Hagar and Ishmael (Genesis 21:8-21).

Division in the house: Isaac and Esau versus Rebekah and Jacob (Genesis 27).

Outlaws versus in-laws: Leban pursues Jacob (Genesis 31:22ff).

Brothers: Jacob and Esau reconciled (Genesis 33).

Favoritism: Joseph's coat (Genesis 37).

Motive determines method

As the foregoing illustrations show, teaching methods must be flexible to fit the subject being studied. A creative use of the Bible in teaching adults involves participation and production, new approaches and new conceptions, less talking and more listening, a telescoping of time and a telegraphing of talent.

The Bible is designed for use. Mark it up in any way that will help you in your study. March through it or meander through it, as your needs dictate. By suiting your method to your motive, you will achieve greater creativity and better results.

³From *Selected Poems* by Langston Hughes, New York, Alfred A. Knopf, publishers. Copyright 1959 by Langston Hughes.



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What Is a Good Nursery Program?

(Continued from page 12)

works with the director in administering the school. A church-sponsored nursery school does more than occupy a church building; it follows the aims and philosophy of the church it represents.

A church program for children under four should be the joint responsibility of parents and church leaders. Just as parents can let the nursery teacher know what kind of guidance they seek in bringing up their children, so the nursery teacher can help parents understand the important relation of their child's formative years to his later religious development. The success of such a program calls for a working partnership between home and church.

Bible Readings

(Continued from page 19)

Bibles in good condition). The workers in each local church will need to think this problem through for themselves and arrive at a policy.

It would be helpful if a simple commentary were prepared to accompany the selections for use by parents and teachers, and to some extent by children. Thus many of the difficulties in reading and interpretation would be overcome.

Though designated for boys and girls, this book, with its simple, unified introduction to the Bible story, may also help many parents, teachers, and other adults to discover what the Bible really contains.

Words Are Tools

(Continued from page 20)

be deprived of the tools of his livelihood.

The unnamed prophet of the exile pictured a nation restored. One feature of his dream was a society in which workmen help each other in the use of their tools (Isaiah 41:7):

"The craftsman encourages the goldsmith, and he who smooths with the hammer him who strikes the anvil, saying of the soldering, 'It is good'; and they fasten it with nails so that it cannot be moved."

Words are the tools by which believers are to build themselves up in their holy faith. Words are the instruments by which Christians stir each other up to love and good works. Words are the means by which we may fulfill the apostolic injunction that "love may abound more and more, with knowledge and all discernment" (Philippians 1:9) — the last word in the sentence is the Greek from which we get "aesthetics." The

believer is to develop moral sensitivity, quickness of appreciation, the insight which recognizes truth.

A tool is distinguished from a machine in that it is simpler, has no complicated moving parts, requires no mechanically contrived source of energy. Christian education has at its disposal today a great many machines — machines to make an impact upon eye and ear. To keep machines running, however, tools are always needed. Words remain the teacher's basic tool.

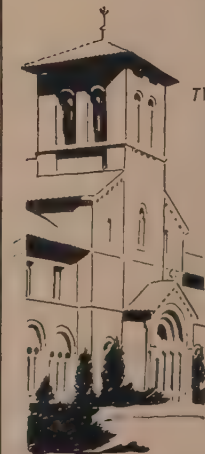
The most tragic thing that can happen to a tool is to be misused. The Bible pictures men and women adept in the use of tools. It also pictures some who used good tools for evil ends. Isaiah 44:13-17 ridicules the carpenter who uses plane and compass to fashion himself an idol. Tradition has it that Isaiah was among those martyrs of whom the author of the Epistle to Hebrews says (11:37), "they were sawn in two."

Words, too, can be misused, as when men in public life employ big words to confuse the unknowing. Disraeli called Gladstone "a sophisticated rhetorician, inebriated by the exuberance of his own verbosity." The Bible never engages in circumlocution. Jesus said: "I am with you always." The man whom God approves is the man who ploughs a true furrow, cuts a direct path, builds a straight road. The workman who never has need to be ashamed is the workman who manages words rightly, treats truth understandingly, and does his best at mastering the tools God has given.

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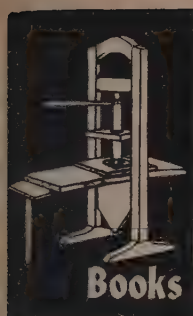
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Books off the Press

Introduction to Group Dynamics

By Hulda and Malcolm Knowles. New York, Association Press, 1959. 96 pp. \$2.50.

This book is introductory but not elementary. The authors give a scholarly clarification of the term "group dynamics" and define its various uses. The historical perspective is heavy reading, but it serves as an important orientation for the newcomer and a concise review for the initiated.

The book emphasizes the supplementary rather than competitive nature of the various approaches to the study of groups.

It analyzes the different forces affecting individual behavior and the characteristics and properties of groups, and includes a valuable list of general principles or insights about group behavior.

One chapter deals with membership training as a supplement to leadership training, and the contributions and methods of the National Training Laboratories and other agencies.

Another chapter tests the questions which critics of group dynamics usually raise and suggests possible answers.

According to its authors, this book is intended to paint a panoramic picture, in broad sweeping strokes, of the new and complicated field of group dynamics. The emphasis is not on "how to do" but rather on "how to find out." The book will be valuable to those church leaders who seek to understand group dynamics and who wish to avoid misusing the term. It removes the fallacious idea that group dynamics is some new gimmick or panacea which will solve all our age-old problems and invites the reader to a further pursuit of knowledge in a difficult but exciting field.

W. RANDOLPH THORNTON

Organizing and Directing Children's Choirs

By Madeline D. Ingram. Nashville, Abingdon Press, 1959. 160 pp. \$2.50.

There is an increasing demand for capable leadership in children's choir work as churches come to realize the possibilities and potential in their junior choirs. Whether you are a veteran in the field or one who has been asked to "train the juniors," you will find Mrs.

Ingram's book stimulating and practical. Based on class lectures at Lynchburg College, the author gives a step-by-step analysis of how to organize a children's choir, how to train children's voices, how to keep rehearsals alive, and how to use the young members of a church in a helpful, musical manner.

There is an excellent chapter on the primary choir age, with suggestions for creative work. Good suggestions are given to help children who have pitch difficulties (every choir seems to have some), as well as to develop their sense of rhythm and ability to read notes. The differences between training primary and junior choirs are brought out and thoroughly discussed. Different approaches to junior and junior high choirs are treated, and materials are given for each.

New directors will get interesting ideas on vestments, choir mothers guilds, and special services.

In speaking about choir directors, the author says: "Many times the director may be fired with enthusiasm when he begins. But as time goes on and rehearsal follows rehearsal with dreadful regularity and insistency, the fire dies out and the director loses interest." This book gives the needed "booster shot," not only for tired directors, but for good enterprising directors who are on the lookout for new ideas and new materials. The book is an excellent addition to the library of all children's choir directors.

VIRGINIA CHEESMAN

Our Jewish Neighbors

By Edward Zerin. Nashville, Abingdon Press, 1959. 96 pp. Paper \$1.00.

This book should be in every church school library and in many homes. It answers questions about Jews and their religion in a simple, practical fashion, easily understood by children and youth. Although small, it covers succinctly the history of Jews in this country, the Jewish Bible and Talmud, the Holy Days, the houses of worship, and the Jewish way of life. Differences are pointed out between the practices of Reform, Conservative, and Orthodox Jews.

Although suitable by itself as a handy reference, this book can be the basis of a unit study through the use of questions and reading references given at the end of chapters.

LILLIAN WILLIAMS

Man's Right to Be Human

By George Christian Anderson. New York, William Morrow and Company, Inc., 1959. 191 pp. \$3.50.

Under twelve chapter headings, Mr. Anderson considers the relation of religion, both healthy and unhealthy, to psychiatry and to mental health. The book is written with clarity and simplicity, and avoids the use of technical jargon, thereby making it eminently readable to the layman. One is impressed with the honesty with which Mr. Anderson faces religious experience, particularly in the chapter on "Unhealthy Re-

ligion." Because of this, the book will undoubtedly be disturbing to some who read it, but nonetheless valuable.

The author discusses the gods that men make, pointing out that man's conception of God can be small or great, healthy or unhealthy. He contrasts these conceptions with the truer concept revealed in the Scriptures, and he says, "A real knowledge of God cannot be taught us by rote, but must be achieved intimately and personally. To be effective, religious teachings must be converted into personal experience. Blessed is the man who has more than an intellectual theory of the Lord, but who has achieved a sense of living daily with him. These religious experiences turn the muck of earth into the firmament of heaven."

It is our right to experience all of our emotions and our obligations—to face them honestly and rationally. Furthermore, the author insists that the most significant discoveries of our day are not about the atom or outer space, but about the self. "Religion and psychiatry both have valuable contributions to make in helping us to find sane and meaningful lives."

This is an absorbing book which should be of value to the physician and the clergyman, as well as to everyone who is looking for the faith and strength and courage to make life meaningful and to find self-fulfillment.

DONALD G. COX

The Concerns of Religion

By Arthur C. Wickenden. New York, Harper and Brothers, 1959. 185 pp. \$3.00.

First published twenty years ago under the title *Youth Looks at Religion*, and revised in 1948, this book now appears in a revised and enlarged edition and under a new title. Originally the book grew out of the author's desire to answer major questions raised by young people in classroom and conferences on the subject of religion.

The comprehensiveness of the book is attested to by the wide range of topics included: motives for being religious, the nature and functions of religion, science and religion, faith, the Bible, God, Jesus Christ, sin, prayer, immortality, the Church, religion and social change, and the future of religion.

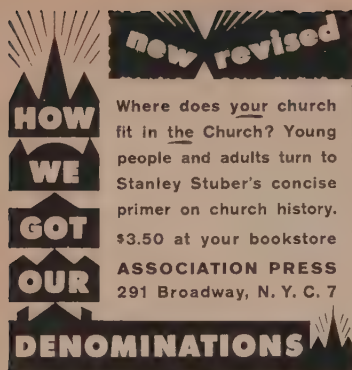
There are numerous revisions throughout, and some parts have been completely rewritten. No attempt is made to give final answers; rather the author hopes to help the reader develop an approach that will enable him to find the answers for himself. The bibliography at the end could be improved.

STILES LESSLY

Making the Most of the Time

By Christopher T. Garriott. St. Louis, Bethany Press, 1959. 160 pp. \$3.00.

The title of this book suggests its theme, which is taken from Ephesians 5:16 and Colossians 4:5. The author reminds modern Christians sharply of their responsibility to "redeem the time" in which they live. He points out the para-



doxes in our time, indicates directives in our search for meanings, and makes some practical observations on man's dual role as a creature of time and eternity. The final chapter deals with the reality of death, for this too is a part of the total picture.

The book won the Bethany Book Award for 1958 in the area of religious concerns. It is both inspiring and challenging, and should help the reader gain a new perspective on the timely and the timeless.

STILES LESSLY

Dear and Glorious Physician

By J. Taylor Caldwell. New York, Doubleday and Company, 1959. 574 pp. \$3.95.

That this volume has for weeks been high on best-seller lists is a fact with which Christian educators must reckon, even though they find it impossible to explain. In an age which goes in for condensations and "digests," here is a novel about Luke which is more than eight times as long as Luke's own Gospel, and twenty per cent longer than the entire New Testament.

The literary style is well illustrated by the sentence, "their gossip was as exciting as a bowl of stewed beans." The author's favorite color is blue; we have "blue gaze," "blue glance," "blue blindness," "bluish belly," "blue ecstasy," and many more. It is hard for the reader to keep from becoming extremely blue.

The human body has what Paul called "unpresentable parts." Miss Caldwell is very fond of these. She does not feel impelled to use euphemisms in describing them and considers that bodily secre-

tions are worthy of extended literary treatment.

She tells us that the "book has been forty-six years in the writing." These were not enough to prevent her from describing Luke as "one of the greatest of the Apostles" (Luke, an evangelist, was never an Apostle), nor from the misusing most of the Latin and Hebrew terms that appear.

The author insists that the details she has added to the story "are authentic" because, when she was twelve years old, she found a book by a nun containing legends "which will not be found in historical books." Although hospitals are the result of generations of Christian concern for the sick and the poor, Miss Caldwell has Luke going from ward to ward and bed to bed as he makes his rounds in the infirmary. He administers smallpox vaccination 1750 years before Jenner and, when the day's work is done, goes home to "a house in the suburbs."

The title is drawn from a Roman Catholic translation of Colossians 4:14, Biblical citations are from Roman versions, and according to the foreword a priest helped write the book. The credulity that is here is no part of any great religious tradition. When we read in a church bulletin that an adult Bible class is studying this volume, we can only marvel at the number of people who prefer prurient illusion to Gospel truth.

J. CARTER SWAIM

Religion and the State University

Edited by Erich A. Walter. Michigan, University of Michigan Press, 1958. 321 pp. \$6.50.

Religion and the State University reports papers considered at the University of Michigan Centennial. A variety of viewpoints are brought to bear on the function of the state university in a pluralistic society. Subject specialists discuss religion and university education in the humanities, the social studies, the natural sciences, and professional education. Typical campus religious organizations are reviewed and discussed. In a concluding statement, William K. Frankena says:

"A public university can and should teach subjects relating to the formation of or commitment to ultimate views. In these ways it can help to give its students the knowledge and the discipline which they need to make their world views, whether they are already chosen or not, more enlightened and more intelligent than they would be otherwise. More it can not do on its academic side."

R. L. HUNT

Christian Unity in North America

Edited by J. Robert Nelson. St. Louis, Bethany Press, 1958. 208 pp. \$3.50.

The Christian Churches (Disciples of Christ) came into being because of a concern for church unity. This concern is demonstrated afresh in the work of its publishing house, Bethany Press, which has recently put into circulation three books centering about the "North American Conference on Faith and Order" of 1957. This latest of the trio is intended to preserve some of the most original and helpful articles from the study which preceded the Conference.

The book is a symposium. Its editor, Dean of Vanderbilt University's Divinity School, has not only made a skillful choice of articles but contributes an excellent chapter on the book's theme. The twenty contributors represent thirteen different denominations with widely differing viewpoints. Even members of the same denomination hold antithetical views on the subject of church unity.

One illustration must suffice. Dr. Henry, editor of *Christianity Today* and a member of the American Baptist Convention, says that "the unity Christ sustains" is primarily spiritual and that the "oneness of believers is not constituted by ecclesiastical action of any kind, neither by past conclaves in Jerusalem or Rome, nor modern conclaves in Amsterdam or Evanston." He is thoroughly "agin" the ecumenical movement.

On the other hand, Dr. Gilkey, professor of historical theology at Vanderbilt and also an American Baptist, thinks that the reason we have so little consciousness of unity is that we lack concrete patterns of unity or structures of visible unity. He holds that "the small beginning of organizational unity within the World Council is of the utmost importance."

Interestingly enough, there is a greater difference exhibited in these two examples from the same denomination than between ardent supporters of the ecumenical movement and some writers whose denominations remain outside the World Council of Churches, such as the Lutheran Church—Missouri Synod, the Southern Baptist Convention, and the Mennonites. This but makes the symposium the more interesting.

PAUL G. MACY

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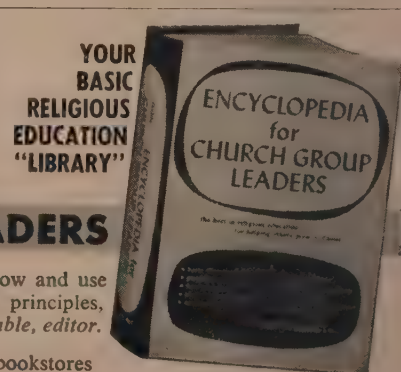
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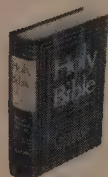
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Adventures for the Family Through Books

(Continued from page 22)

God, Help Me Understand, by Dorothy LaCroix Hill, illustrated by William A. McCaffery. Interesting family stories that help individuals understand life—and God. Abingdon, \$2.50. (10-14 yrs.)

Head High, Ellen Brody, by Elizabeth Hamilton Friermood. Ashamed of her dirty home town near Chicago, Ellen received training and inspiration from the leaders and program of Hull House to do something about this unattractive place. Her dreams were finally fulfilled in the town she had once wanted to leave. Doubleday, \$2.95. (12-16 yrs.)

John Greenleaf Whittier: Fighting Quaker, by Ruth Langland Holberg, illustrated by Aldren A. Watson. A sympathetic biography of one who was a foe of slavery. His life has a message for the youth of today. Crowell, \$2.75. (10-14 yrs.)

Life Is a Journey, by Gertrude E. Finney. Living as a happy, adventuring family, the Simmonds helped a young girl from a broken home find her father and his love. What was more important, she found that life is good. Longmans, Green, \$3.50. (12 yrs. and up)

Musa the Shoemaker, by Louise A. Stinetorf, illustrated by Harper Johnson. A fourteen-year-old boy brought honor to his home village in North Africa, even though he had a serious physical handicap. The story has much local color. Lippincott, \$3.00. (8-14 yrs.)

The Odd One, by Crane Blossom Harrison, illustrated by Elizabeth Dauber. Patricia, like many adolescents, felt she was not a part of her family. Her grandmother's understanding helped her to feel and accept the love her family had been giving her all her life. Little, Brown, \$3.00. (12-14 yrs.)

Ride Like an Indian, by Henry V. Larom, illustrated by Wesley Dennis. Jerry had fun on a ranch one summer, but the important thing was that he found an Indian "brother." Whittlesey House, \$3.00. (10-14 yrs.)

Secret of the Samurai Sword, by Phyllis A. Whitney. Written by one who spent her childhood in Japan, the story tells of Japanese customs and of friendships between Japanese and American young people. Westminster, \$2.95. (12-15 yrs.)

A Seed Shall Serve, by Charlie May Simon. The story of Toyohiko Kagawa, spiritual leader of modern Japan, who is dedicated to carrying out his Christian beliefs in spite of difficulties. Dutton, \$3.00. (14 yrs. and up)

That Dunbar Boy, by Jean Gould, illustrated by Charles Walker. The story of America's famous Negro poet who waged a battle for his people, not with a sword, but with a song. Dodd, Mead, \$3.00. (12 yrs. and up)

To All Nations: How the Bible Came to the People, by Dorothy Heiderstadt, illustrated by Rus Anderson. Stories of

Christians through the centuries who have given their lives to translating the Bible so that "people of all nations" may read it in their own languages. Thomas Nelson and Sons, \$2.95. (12 yrs. and up)

Willa, by Ruth Franchere, decorations by Leonard Weisgard. The story of Willa Cather as a girl on the Nebraska plains. Her interest in people from any background brought her experiences which she later drew upon for her writing. Crowell, \$3.00. (10 yrs. and up)

The World's Great Religions, by the editorial staff of *Life*. Information on the six major religions is given in a special edition for young readers. There are over 200 colored pictures, many from paintings by the old masters. There is a helpful index for reference. Simon and Schuster, \$4.95. (10 yrs. and up)

Young People of the Eastern Mediterranean, by Charles R. Joy. Two young people from each of the ten lands of the eastern Mediterranean area tell of their homes, education, and daily lives. Some of the facts are tragic; many are joyful. These are intimate pictures of young people in a part of the world other people need to know. Duell, Sloan and Pearce, \$3.50. (12 yrs. and up)

For young people and adults

And Four to Grow On, by Frances Palmer. A true account of the enrichment brought to a young farm couple when they adopted four children who had never known a real home and love. Rinehart, \$3.50.

Archaeology and the Old Testament, by James B. Pritchard. Accurate information concerning excavations of recent decades that relate to the Old Testament. Maps, indexes, and glossary of strange terms are included, along with more than seventy illustrations. A good book for the church or family library to be used as the Old Testament is read and discussed. Princeton University Press, \$6.00.

The Complete Christmas Book, edited by Franklin Watts, illustrated by William Ronin. Stories and poems, with suggestions of records, gifts, and food to help the family observe Christmas. Franklin Watts, Inc., \$4.95.

Friend of Life, by Elizabeth Gray Vining. A biography of Rufus M. Jones, farm boy from Maine who became a great leader of the Quakers and of others who work for peace and justice throughout the world. Lippincott, \$6.00.

The People of the Dead Sea Scrolls, by John Marco Allegro. The exciting story of the Dead Sea Scrolls and their discovery, told in photographs and concise text. Doubleday, \$5.00.

Rembrandt and the Gospel, by Willem A. Visser 't Hooft. The author, who comments on many of Rembrandt's works, calls him the only truly biblical painter in the world. Westminster, \$4.50.

She Had a Magic, by Brian O'Brien. The story of Mary Slessor and her dedicated work in Africa, which she started in 1876. Dutton, \$4.00.



Death of Dr. S. S. Morris, Sr.

NASHVILLE, Tenn.—The REV. DR. SAMUEL SOLOMON MORRIS, SR., General Secretary of the Division of Christian Education of the African Methodist Episcopal Church, died on July 7, 1959 at the age of eighty-one.

After several years as pastor of A.M.E. churches, Dr. Morris was elected in 1920 as General Secretary of the Allen Christian Endeavor League, the official youth organization of the A.M.E. Church. From this time to 1936 he was the general director of the denominational youth program and provided source materials, guidance and training opportunities for leaders and workers in this field.

In 1936 under his leadership the church launched a reorganization and expansion of its educational program in the local church. This culminated in what is now the Division of Christian Education.

Dr. Morris was a member of the official body of the former International Council of Religious Education and of the succeeding Executive Board of the Division of Christian Education, National Council of Churches. He sent A.M.E. youth to ecumenical conferences in Amsterdam, Oslo, Toronto, and to Travancore, India.

The REV. ANDREW WHITE, Executive Secretary Treasurer of the denomination writes: "Dr. Morris' belief that the church should invest largely in young people was so strong that when he did not have sufficient connexional funds to adequately promote youth projects, he would sacrifice his own funds."

Brussels Fair Pavilion

WASHINGTON, D.C.—The Protestant Pavilion at the Brussels World's Fair in 1958 was an outstanding success, and made many people aware of Protestant work in European countries largely Catholic in population. Now that the Fair is over, the building must be moved to a permanent location, and it is the hope of the small Belgian Protestant Federation that the Pavilion can now be a conference, training and consultative center for missionaries and as a fellowship center for youth and adults from all over the world. A goal of \$90,000 has been set by the committee to make this possible. Contributions are welcomed and should be sent to: Continuing International Christian Committee, P.O. Box 6263, Washington 15, D.C.

White House Conference on Children and Youth, 1960

NEW YORK, N.Y.—The golden anniversary of the White House Conference on Children and Youth will be observed in 1960 with the holding of the sixth decennial Conference. Seven thousand delegates, representing nearly 500 national organizations devoted to the interests of youth, will attend this memorable event, to be held in Washington, D.C., from March 27 to April 2.

As in other years, the overall theme of this gathering—the health and well-being of American youth — receives its emphasis from the tenor of the times. Accordingly, it is the stated purpose of the 1960 Conference "to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity." It hopes to accomplish this goal through "study and understandings of the values and ideals of our society, and of the effects on the development of children and youth of the rapid changes in this country and the world." It will also seek to determine the extent to which other factors—such as family, school, church, government, community service, organizations and peer groups—tend to help or hinder young people from achieving personal fulfillment through constructive service to humanity. The Conference will further implement these findings by examining and building on the achievements of previous White House Conferences and recommending appropriate action on the basis of known needs and past performance.

The Conference will be divided into work groups, each composed of not more than thirty delegates, representing lay and professional youth workers in many fields. In each case the subject of discussion will be of concern to all workers, as a way of pooling resources and stimulating interest through cooperative interchange of experience and knowledge.

Each of the youth organizations participating in the Conference is represented on the Council of National Organizations of Children and Youth, one of the three major groups responsible

for laying the groundwork for Conference proceeding and initiating follow-up action. The other two cooperating agencies are the National Council of State Committees on Children and Youth, composed of citizen committees appointed by the state governors, and the Interdepartmental Committee on Children and Youth, representing thirty-four federal groups. Through the combined efforts of these three agencies, millions of Americans have already been made aware of Conference objectives and are providing essential data for the projected study. When findings indicate a clear course of action, these same agencies will be in a preferred position to arouse public interest and participation in meeting the needs of our young people in specialized areas of concern.

Of the 1700 persons representing these national organizations, 500 will be young people between the ages of sixteen and thirty, who will be full-scale delegates.

The National Council of Churches is deeply involved in the Conference program. Affiliated NCCC units and their Conference representatives are:

Division of Christian Education — Miss Mary Venable
United Christian Youth Movement—Donald Newby
Department of Social Welfare—William J. Villaume
Division of Home Missions—Jon L. Regier
United Church Women — Mrs. David Baker

The UCYM has responsibility for naming a substantial number of the youth delegates. Working with Mr. Newby in the selection of these will be John Tannehill, Youth Associate for the UCYM 1959-1960. Mr. Tannehill and Mr. Villaume are both members of the President's National Committee, Mr. Villaume representing the Protestant faith on this committee, as well as being chairman of the committee on Organization and Arrangements.

A number of national denominational boards are also represented directly in the White House Conference.

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Miss Brown and Miss Lloyd Retire

NEW YORK, N.Y.—Two women who have been prominent in Christian education circles for many years have recently retired.

MISS MARY EDNA LLOYD, Editor of Children's Publications for the Methodist Board of Education, retired September 1. She had been on the staff of Methodist church publications for thirty years and editor of children's publications since 1943. She had been a member of the Committee on the Graded Series, International Council of Religious Education, since 1930, and of the Committee on the Christian Education of Children since 1936. She is a specialist in nursery and kindergarten work and some of her books have had wide distribution.

Miss Lloyd's successor as Editor of Children's Publications is DR. EDWARD C. PETERSON, pastor of Clifton Methodist Church, Cincinnati, Ohio.

MISS GENEVIEVE BROWN retired as executive secretary of missionary education of The United Christian Missionary Society on June 30. She had served for twenty-five years on the United Society staff. Miss Brown has been on the Board of Managers of the Commission on Missionary Education, National Council of Churches for many years. Her work in this connection was praised by DR. J. ALLAN RANCK at a recognition dinner given Miss Brown in Indianapolis. She was also on the executive board of the Commission on General Christian Education, and on the board of the Department of United Church Women, National Council of Churches.

Miss Brown's successor as secretary of missionary education for her fellowship is the REV. RUSSELL F. HARRISON, formerly of the World Council of Christian Education.

Personals

NEW YORK, N.Y.—MR. CARL CANNON, public relations and broadcasting executive, has been named director of program promotion and station relations of the Broadcasting and Film Commission of the National Council of Churches. He succeeds the late ALBERT CREWS, who died of a heart attack on May 10. Mr. Cannon will deal with the 533 radio and TV stations across the country which carry programs produced independently by BFC or in cooperation with denominational mass media agencies. Mr. Cannon has been in broadcasting and public relations work since 1945. For four years he was Director of Visitors' Services at the UN.

NEW YORK, N.Y.—The REV. RODERICK

S. FRENCH has been appointed associate secretary in the Youth Department of the World Council of Churches. He took up his appointment in Geneva, Switzerland on September 1. From 1953-1955 Mr. French was chairman of the United Christian Youth Movement. He was a consultant to the North American Faith and Order Conference in Oberlin, Ohio, 1957 and in 1958 he attended the World Christian Education Convention in Tokyo. For the past two years he has served as curate of the Church of the Ascension in New York City, while studying for the Th.D. at Union Theological Seminary. Since 1954 he has been chairman of the youth committee of the World Council of Churches and the World Council of Christian Education.

NEW YORK, N. Y.—MISS UMEKO KAGAWA, daughter of Toyohiko Kagawa, world-famous author and pioneer of Christian social work in Japan, arrived here on July 1 to take over her new assignment as Secretary of World Youth Projects. A joint enterprise of the World Council of Churches and the World Council of Christian Education, this organization involves forty projects for the youth of twenty-four countries. Miss Kagawa will have offices in New York and Geneva, Switzerland, and will direct the program, which includes summer service activities, leadership training courses, youth centers, and publications.

Lay Training Centres in Canada

(Continued from page 15)

of the church."

In this training process, each participant is both teacher and learner. No one can be a good teacher who is not also in training. The staff needs leadership training as much as the students. So the whole staff frequently meets as a team to share experiences and learn from one another. Staff meetings are a regular and important part of the curriculum at each centre.

What is the main objective of Christian leadership training? There are those who would say that it is to provide an improved training program and a better curriculum for local churches. Others point to the need for a vital Christian life and fellowship in the church and in families. Still others may think of it in terms of the urgent social needs of our times. Yet I would put as primary the development of personal quality and motivation in the leaders we recruit. Training helps, curriculum is a resource, but the sensitivity and dedication of those whom we invite into leadership in our churches determine more than anything else the outcome of Christian education. Let us therefore meet the need for trained lay leaders in the Christian church in our day with courage and imagination.

NOTE: Further information concerning these training centres can be secured from the following:

Rev. Robert McLaren, Principal, Naramata Christian Leadership School, Naramata, British Columbia

Dr. William F. Clarke, Principal, Prairie Christian Training Centre, Fort Qu'Appelle, Saskatchewan

Dr. Beverly L. Oaten, Director, Five Oaks Christian Training Centre, Paris, Ontario

Rev. John T. Stewart, Principal, Atlantic Christian Training Centre, Tatamagouche, Nova Scotia

For Them—No Alternative

(Continued from page 7)

Regional Conference, Winnepesaukee, by serving as its co-president in 1945. For several years he continued as a counselor, meanwhile serving Presbyterian youth. At present he is a trust officer in the Chemical Corn Exchange Bank of New York, having majored in finance at New York University. Each June he teaches in the School of Banking of the South at Louisiana State University.

As lay members of Madison Avenue Presbyterian Church in New York City, Bill and his wife, Lois, work hard. In addition to being treasurer of the Session Fund and of Missions and Benevolences, Bill is also a church elder and a member of the Session Outreach Committee. Attendance at UCYM conferences has given him a broader understanding of the ecumenical movement and made possible meaningful friendships which he values greatly.

The list could be continued indefinitely of young people who, having experienced through the UCYM a vision of what their lives might be, found that for them there was no alternative but to serve Christ and his Church.

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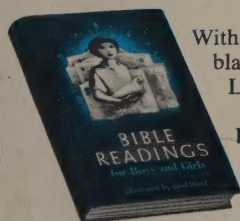
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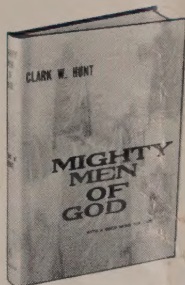
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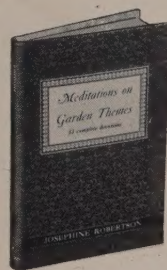
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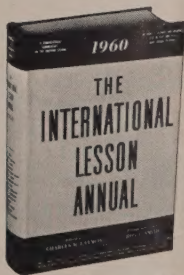
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